

and great, and waſting and pillaging whole Cities as well as Provinces; and at length he proceeded ſo far as to proclaim through the whole Country by the Voice of a Cryer, That it ſhou'd be lawful for any Man to rob and plunder, provided they brought him a Share of the Booty: Inſomuch, that great Numbers were conſtrain'd to abandon their Habitations, and fly to foreign Countries, judging they might live better among the greateſt *Barbarians*. Theſe Afflictions and Calamities were remarkable Fore-runners of the Deſtruction of a moſt impious and obſtinate Generation; but in this Year there hapned ſtill more aſtoniſhing Prefages; and ſuch as ſhew'd the more immediate Hand of Heaven. In the Paſſover, which fell this Year on the eighth of *April*, about three Hours after Midnight, in the *Prieſt's Court* between the Temple and the Altar, there ſhin'd ſuch an extraordinary Light as equal'd the brighteſt Day; and ſo continu'd for the Space of half an Hour. At the ſame Feſtival, a Cow led to be ſacrific'd at the Altar, brought forth a Lamb in the middle of the Temple; and the great Eaſtern Gate of the Temple, of maſſy Braſs, which every Night took at leaſt twenty Men to ſhut it, being alſo ſecur'd with Iron Locks and Bars let into the ſolid Stone, about fix a Clock at Night was ſeen to open of its own accord; which being related to the Governors, they cou'd ſcarcely ſhut it again. In the 21ſt of *May* following, before Sun ſet, there appear'd an amazing Sight of warlike Chariots in the Air all over the Country, and Battalions of armed Soldiers paſſing through the Clouds, and inveſting the City. At the Feaſt of *Pentecoſt*, the 28th of the ſame Month, the Prieſts going into the Inner Temple call'd the *Holy Place*, according to Cuſtom, at firſt felt the Place to move and tremble, and afterwards heard a Voice more than Human, crying, *LET US DEPART HENCE!* St. *Chryſoſtom* ſays, that it was the Voice of Angels, who now left the Place, having ſtay'd till then, in Hopes of the *Jews* Repentance. Beſides theſe, a wonderful Comet, in Form of a flaming Sword, for a Year together was ſeen to hang over *Jeruſalem*; threatning Vengeance to that miſerable City. All theſe and the like Prodigies were foretold by our bleſſed Saviour, but cou'd not open the Eyes of theſe deluded obſtinate People, who generally interpreted all to their own Advantage, and ſupported themſelves with the Expectation of their *Meffiah*; whom *Joſephus*, *Tacitus* and *Suetonius* mention under the Name of a Perſon coming from the Eaſt, who ſhou'd command the Univerſe, which they all ignorantly apply'd to the Emperor *Veſpaſian*.

Wonderful Prefages of the Jews Ruin.

A Conſpiracy in Rome, for which many ſuffer.

As the Miſeries and Calamities of *Judea* increas'd, ſo did thoſe of the City of *Rome*, eſpecially by the Diſcovery of a great Conſpiracy form'd againſt the Emperor, which open'd a Paſſage to new Miſchiefs and Cruelties: For upon this Occaſion *Nero* put great Numbers to Death of all Ranks, Noble and Ignoble, Guilty and Innocent. Among whom, beſides *Piſo* the Head of the Conſpiracy, dy'd *Lucan* the famous Poet, who hated *Nero* for his forbidding him to publiſh his Verſes, vainly comparing his own to them. The great *Seneca* follow'd, who tho' he was no ways Guilty, yet was commanded to dye, which Command he chearfully obey'd, deſiring only to diſpoſe of ſome Legacies; which being refus'd, he told his weeping Friends, *That ſince he had been hinder'd from giving them what they had merited, he left them the Example of his Life, the Memory and Imitation of which wou'd gain them immortal Honour among all good Men.* He was oblig'd to ſeek for Death ſeveral Ways, for he had ſo macerated himſelf with Abſtinence, that he cou'd not bleed, and Poiſon wou'd have no Effect upon him; but at length entering a Bath, he was ſtifled by the Fumes, having according to his uſual Elegancy, diſcourſ'd even to the

Tacit.

the last, of many excellent Precepts of Morality. After him follow'd the polite and impure *Petronius*, one who had been a great Assistant to *Nero* in his extravagant Pleasures, and noted for his exquisite Art of heightning and refining a voluptuous Life. His Death seem'd as luxurious as his Life, in which he proceeded with the least imaginable Trouble and Concern, opening his Veins, and closing them as he thought fit; discoursing with his Friends, not of serious Matters, or of a future State, but of light and pleasant Subjects, all the Time attending to soft and tender Verses, and delicate amorous Songs. Besides these and innumerable others, dy'd the Empress *Poppæa* her self, who being with Child and indispos'd, *Nero* Nero kills his Wife Poppæa. kill'd her with a Kick with his Foot, for upbraiding him as he return'd late from driving his Chariot in publick. So that *Nero* daily became more and more insupportable to the City and Government.

In the mean Time, the Apostle *Paul* proceeded daily in his Ministry; and having pass'd over from *Asia* into *Macedonia*, visited *Philippi* a fourth Time, according to his Promise in his Epistle to that Church. Here he stay'd a considerable Space; and from hence, in all Probability, he wrote his first Epistle to *Timothy*, having promis'd to see him in a short Time; but lest he shou'd be prevented, he gave him Instructions how to behave himself in his Office at *Ephesus* by Letter. ' In which he laid down the Duties and Qualifications of a Bishop, as well in Respect of his Ministry, as of his private Conversation, instructing him in the Office of a true Christian Pastor. Upon which Account St. *Austin* says, That all Persons separated for the Service of the Church, ought to have the two Epistles to *Timothy*, and that to *Titus*, always before their Eyes, as containing the Virtues of the ministerial Life and Office. One of the Apostle's Exhortations was to Reading, by which, as he intimated what he himself did in the first Place, to he shew'd, that the greatest supernatural Gifts did not excuse a Pastor from spending some Time in reading the Holy Scriptures. He recommended it also to him to drink a little Wine for the Weakness of his Stomach, and frequent Indispositions; using human Means to preserve the Health of so necessary a Person, and not that Power which God had given him to heal Diseases without Medicines, which was intended principally for the Conversion of Infidels. The Apostle having a Design to remove out of *Macedonia*, and winter in *Nicopolis* in *Epirus*, wrote a Letter to *Titus* then in *Crete* to meet him there, sending *Artimas* and *Tychicus* to supply his Place in governing that Church in his Absence; for *Paul* had some special Service for him to do in *Macedonia*, and the next Year sent him into *Dalmatia*. ' In this Epistle to *Titus*, as he had done in that to *Timothy*, he set down the Qualifications that a Bishop ought to have, admonishing him to rebuke those sharply, who were naturally hard and obstinate, as the *Cretians* were; and not to suffer them to be led away with the Delusions of Judaizing Teachers. He also laid down Precepts for all Conditions of Men, not neglecting Servants, because *Jesus Christ* had poured out his Grace upon all Men. He order'd him to take Care of *Zenas* and *Apollos*, to conduct them safe in their Journey, and let them want nothing. *Apollos* has been spoken of formerly; *Zenas* was a Jew well skill'd in their Law, and a Christian Teacher: He is said to have written an History of *Titus*, but 'tis a forg'd Piece.

The Apostle having winter'd at *Nicopolis* in *Epirus*, continu'd his Journey South-Eastward, and went a third Time to *Corinth*, where he appointed *Erastus* to continue; and cross'd the Sea to *Asia* and *Ephesus*, as he promis'd *Timothy* in his Epistle. He left *Timothy* at *Ephesus*, who shed many Tears at his Parting; and from thence he went to *Miletum*, not far distant,

A.D. 66.

Nero 12
His Journeys.Tim. 4.
10.Tim. 4.
20.
Cor. 1.
4.
Cor. 4.
11.

distant, where he left *Trophimus* sick. After that he travell'd Northwards to *Troas*, and lodg'd with *Carpus* one of his Scholars; where he left his Cloak, some Books and Parchment Rolls, perhaps the Holy Scriptures. About this Time, in all Probability, he suffer'd at *Antioch* in *Pisidia*, *Iconium* and *Lystra*, those Persecutions which he mentions in general in the second Epistle to *Timothy*, Chap. 3. 11. and thanks God for his Deliverance from them. The Fathers relate, That about this Time God reveal'd to him that his Death was approaching; and *Athanasius* says, That it was particularly made known to him by God that he shou'd suffer Martyrdom at *Rome*, and that thereupon instead of avoiding it, he hastned with Joy towards the Place: But he arriv'd not at *Rome* till the Beginning of the following Year. A considerable Time before that Journey, about April 66, *Vologesus* King of *Parthia* being vanquish'd, and his Brother *Tiridates* King of *Armenia* being brought to *Rome*, Nero shut up the Temple of *Janus* in Token of an universal Peace, which had stood open from the second Year after our Saviour's Nativity. And having with great Pomp restored *Tiridates*, Nero left *Rome* with a vast Retinue, and pass'd into *Greece* and *Achaia*, where he continu'd above a Year in the Exercise of all Kinds of Games and Extravagancies. He left *Helius* Governor of the City, a Freed Man, and one of his wicked Instruments and bloody Executioners, to whom he gave full Power and Authority, to the great Affliction of the Inhabitants.

The Temple of
Janus shut up.

The Beginning
of the Jewish
War.

III. The universal Peace continu'd but a very short Time, before a most desperate War broke out in *Palestine*, which prov'd the Ruin and Destruction of the *Jews*: For now being ripened for Vengeance, and having fill'd up the Measure of their Iniquity, the fatal Time approach'd, when they were to pay for the Blood of all the Prophets and holy Men, especially for that of the blessed *Jesus*, which they had solemnly imprecated upon themselves and their whole Race. Besides their own perverse and seditious Tempers, the Tyranny and Oppression of *Florus* was the main Occasion of their Rebellion, and their taking up Arms against the *Romans*. For he having most unjustly and inhumanly treated the *Jews*, and committed several Outrages and Slaughters both in *Casarea* and *Jerusalem*, they at length, without considering the Consequences, notwithstanding all the powerful Dissuasions of *Agrippa*, broke out into an open War. And this began in the Month of *May*, in the 12th Year of *Nero's* Empire, the 17th of *Agrippa's* Reign, and the 2d of *Florus's* Government.

The War began by some of the inferior Sort, who surpriz'd a strong Castle call'd *Massada*, near the Dead Sea, and put all the *Roman* Garrison to the Sword. At *Jerusalem* also *Eleazar* the Son of the former High-Priest *Ananias*, Commander of the Guards of the Temple, a bold and intrepid Youth, dissuaded the Priests from offering any Sacrifices but those of the *Jews*, especially excluding such as were offer'd for the Emperor or the *Romans*. Which rash and unprecedented Act caus'd great Affliction to the Governors of the City, who being more peaceable and prudent, us'd all Methods to prevent such Practices, well knowing it was an Indication of an open Rebellion; but perceiving the Numbers of the Seditious to encrease, they dispatch'd Messengers both to *Florus* and *Agrippa*, desiring that they wou'd send Forces to suppress the Tumult in the Beginning. The former desiring nothing so much as Revolt to cover his numerous Corruptions, neglected the Message; but the latter immediately sent 3000 Horse, who together with the Rulers and Priests, and the rest of those who desir'd Peace, possess'd themselves of the Upper City against the Seditious, who were intire Masters of the Temple and the Lower City. Continual Skirmishes

misshes pass'd between both Parties for seven Days together; but upon the Feast of their Carrying Wood into the Temple, many Robbers and Assassins out of the Country were receiv'd into the Temple, who with the rest boldly encounter'd *Agrippa's* Forces, and forcing them from the upper Part of the City, drove them into *Herod's* Palace, and burnt down those Buildings where the publick Papers and Records were kept, together with the Palace of the *Asmonæans*, which was then *Agrippa's* Court, and the Palace of *Ananias*. This caus'd the Nobility and Priests to fly into Vaults and secret Places, from whence *Ananias* was taken and slain miserably, The Death of Ananias according to *St. Paul's* Predictions eight Years before, *Acts* 23. 3. The next Day being the 15th of *August*, they took the Castle of *Antonia*, after two Days Siege, killed all the *Roman* Soldiers, and set the Castle on Fire. And then being join'd by *Manabem* Son to the famous *Judas* of *Galilee*, who brought a strong Party of Rebels into the City, they set upon the King's Palace, where *Agrippa's* Soldiers were retir'd, took it and burnt it; the Soldiers with the *Romans* flying to the Towers call'd *Hippico*, *Phasælus* and *Mariamne*. *Manabem* for his Tyrannical Practices was soon after slain in the Temple by *Eleazar*, and many of his Party expell'd the City. Shortly after, *Agrippa's* Soldiers and the *Romans* in the three Towers yielded upon Composition, delivering up all their Arms; but the Seditious, contrary to Oaths and Treaties, put all the *Romans* to the Sword, except *Metellus*.

On the same Day at *Cesarea*, by the Instigation of *Florus*, all the *Jews* The Jews massacred at Cesarea and other Places. that inhabited that City were cruelly massacred by the *Gentiles*, to the Number of 20000; which so enrag'd the *Jews* throughout the whole Country, that they began to waste and destroy all the Villages of the *Syrians* and the neighbouring Cities, as *Philadelphia*, *Gerasa*, *Ptolemais*, *Pella*, *Scythopolis*, *Gadara*, *Hippo*, *Gaulanitis*, *Sebaste*, *Ascalon*, *Anthedon*, and *Gaza*. Upon these Outrages, the *Syrians* made terrible Massacres of the *Jews* among them, which they destroy'd partly out of old Resentments, and partly for Security; by which Means all *Syria* was in a deplorable Condition, and every City expos'd to the Miseries of two Armies which plac'd their Safety in the greatest Effusion of Blood; the Days being spent in Slaughters, and the Nights in Fears worse than Death it self. Only the Inhabitants of *Antioch*, *Apamea* and *Sidon*, out of Policy or Mercy spared the *Jews* dwelling among them; but in *Alexandria* in *Egypt*, upon a Sedition rais'd there, 50000 *Jews* were slain in one Day, by two *Roman* Legions let in upon them. About the same Time, the *Jews* in *Judea* invested the strong Castle of *Macherus* in *Peræa*; and the *Roman* Garrison finding themselves weak and ill provided, in a short Time yielded it up, upon Condition of departing without Molestation.

The general Revolt of the *Jews* caus'd *Cestius Gallus*, Governor of *Syria*, to use all possible Diligence and Expedition, and coming down with a powerful Army from *Antioch* to *Ptolemais*, he invaded *Judea* and *Galilee*, burning both *Zabulon* and *Joppa*, in the latter of which he kill'd 8400 *Jews*. About the Feast of Tabernacles, having burnt *Lydda*, he march'd directly to *Jerusalem* it self; and near *Bethoron*, about six Miles from the City, he was met by great Numbers of *Jews* who came to the Feast, who set upon the *Romans* with that impetuous Fury, that the whole Army was in Danger; but fresh Troops coming in to *Cestius*, he not only repell'd the *Jews*, and forc'd them into *Jerusalem*, but on the fourth of *October* also broke into the City with his Forces. In a short Time he became Master of the lower Part of the City, as also *Bezetha* Cestius Gallus attacks Jerusalem. and *Cenopolis*; and proceeded against the stronger Parts, the Temple and the Upper City, which he might easily have taken, had he vigorously continu'd

continu'd his Attacks; the better Sort favouring the *Romans*, and the Seditious only withstanding them. And now the *Christians* and Believers began to be sensible of that Caution which our Lord had given them, *That when they shou'd see Jerusalem compass'd with Armies, and the Abomination of Desolation (the Roman Army) standing in the Holy Place, they shou'd then flee into the Mountains,* betake themselves to some obscure Place of Refuge: And having been lately commanded by a particular Revelation communicated to some pious and good Men among them to leave *Jerusalem* and flie to *Pella*, which *Epiphanius* says was done by the Ministry of an Angel, they universally withdrew themselves with their Bishop *Simeon*, and seasonably retreated thither, as to a little *Zoar* from the Flames of *Sodom*, and so none of them perish'd in the common Ruin. This *Pella* was a little City beyond *Jordan* in *Decapolis* and *Trachonitis*, about 100 Miles North-East of *Jerusalem*, belonging to *Agrippa's* Dominions, inhabited by *Gentiles*; and probably God was pleas'd to direct the *Christians* hither, that they might be out of the Reach of the *Besom of Destruction*, that was to sweep away the *Jews* where-ever it came. Nor was it a less remarkable Instance of the Care and Tenderness of the divine Providence over them, that when *Cestius* had besieg'd *Jerusalem* and the Temple; on a sudden he shou'd unexpectedly break up the Siege, when he had so great a Prospect of succeeding; giving the *Christians* warning of their Danger, and an Opportunity of escaping, and at the same time reserving the *Jews* to a more terrible Chastisement.

The Christians
flie to Pella.

Cestius retires
with great Loss.

The Jews make
great Preparations.

Cestius having retreated from *Jerusalem* without any apparent Reason, the *Jews* took fresh Courage and pursu'd him in the Way towards *Casarea*, with so much Success that the *Romans* not only lost above 6000 Men, but the greatest Part of their Baggage and Ammunition, their Engines and Slings, and other Arms which the *Jews* us'd in their own Defence in the last Siege. At length the *Romans* with great Difficulty escap'd to *Antipatris*, and so to *Casarea*, making a very dishonourable and disadvantageous Retreat, upon the eighth of *November*. The *Jews*, elevated with their Victory, upon their Return to *Jerusalem*, created *Joseph Gorion* and *Ananus*, once High-Priest, Governors of the City, and sent many Commanders into every Province and Government; and among the rest they sent *Josephus* a Priest, and the famous Writer of the *Jewish Wars* and Antiquities, into *Galilee*; where after he had wall'd and fortify'd many Towns, and gather'd together above 60000 Men, he waited for the coming down of the *Romans*. Yet notwithstanding all his Care and Diligence, there were many Commotions and frequent Seditions rais'd against him, by the subtle Designs of *John* the Son of a certain *Levite*, and by the Malice of some of the Rulers in *Jerusalem* who envy'd him the Government of *Galilee*. But *Josephus* frustrated all their Endeavours, Arts and Councils, and avoided them by his extraordinary Policy and Management, compelling *John* to flie with his Forces to *Jerusalem*, out of *Giscala* a Town of *Galilee* which he had fortify'd. At *Jerusalem*, *Ananus* the chief Governor of the City diligently prepar'd all Things necessary for a War, repair'd the Walls, and order'd the making of all Kinds of Arms and warlike Instruments. He in vain endeavour'd to reconcile the Faction of the *Zealots*, and also to apprehend *Simon Giora*, who was both a Tyrant and a Robber, by sending some Troops against him; but he and his Party fled to others of the same Employ that kept *Masfada*, from whence they with their Robberies and Murthers miserably infested all the Country of *Judea* and *Idumaea*. In the mean Time, *Cestius* sent Messengers to *Nero* in *Achaia*, giving him an Account of the ill Posture of Affairs in *Judea*, much blaming the Conduct of *Florus*. The
Emperor

Emperor now wanted his General *Corbulo*, whom he had lately put to Death, and deliberating whom to send thither, he at length design'd *Vespasian*, as the only Person capable of such a Charge; and not fearing him by reason of the Meanness of his Birth and Name, tho' he had much disobligh'd him, he made him Governor of *Judaea* in the Room of *Florus*, and at the same Time sent *Mutianus* into *Syria* in the Room of *Cestius Gallus*. *Vespasian* was the fourteenth Governor of *Judaea* after the Banishment of *Archelaus*, and the eighth after the Death of *Herod-Agrippa*, entering upon that Office in the latter End of the Year 66, and the Beginning of the 13th of the Emperor *Nero*. *Vespasian the 14th Governor of Judaea.*

Vespasian with all Expedition pass'd over into *Asia*, and so to *Syria* and *Antioch*; where he gather'd together all the Roman Forces and Auxiliaries in those Parts; and coming down to *Ptolemais* in *Phœnicia*, he immediately recover'd *Sepphoris* that favour'd the Romans. Here he was join'd by his Son *Titus* from *Alexandria*, who brought from thence the fifth and tenth Legions, with other Auxiliaries; which together with his own Troops compos'd an Army of 60000 Men, besides their Baggage and Attendants. With this powerful Force *Vespasian* march'd to the Borders of the Province of *Galilee*, and there encamp'd, designing by the Sight of his Army to terrifie the Enemy, and give them Time to repent and yield; but finding all possible Resistance, he set down before *Gadara*, in a short Time storm'd the Fortifications, burnt down the Town, and put all the Jews to the Sword. Then advancing to *Jotopata*, a Place of great Strength, he invested it on the 21st of *May*, where he was valiantly oppos'd by the renowned *Josephus*, who with his Skill and Courage defended it beyond all Expectation: But after forty Days close Siege, *Vespasian* took the Place by Storm, to the Destruction of 40000 Jews. *Josephus* himself flying into a Cave or Vault, was at length taken Prisoner, and order'd to be sent to the Emperor; but desiring to speak a Word with *Vespasian*, by a Prophetick Spirit he foretold, That he shou'd free him from his Captivity, but shou'd first be Emperor himself. After some Refreshment of the Legions, and *Agrippa's* Entertainments of this great Commander at *Cæsarea Philippi*, *Vespasian* proceeded to the Sieges of *Tiberias* and *Tarichæa* on the Sea of *Galilee*, of which the former yielded, and was spared at the Request of *Agrippa*; but the latter was taken by Force and destroy'd, where great Numbers were cut in Pieces, besides 30000 which were sold for Slaves. These Cities being recover'd or destroy'd, almost all *Galilee* became subject to the Romans, except *Gamala*, *Gisgala*, and the Mountain *Ituburium* or *Tabor*. But *Vespasian* proceeding with extraordinary Valour and Conduct, took and destroy'd *Gamala* after a Month's Siege, on the 23d of *October*; and shortly after the Mountain *Ituburium* was also taken by the Romans; both with terrible Slaughters of the Jews. *Gisgala* was left to the Management of *Titus*, who offer'd fair Terms to the Governor *John*, who seem'd ready to embrace them, till he found an Opportunity to flie with his seditious Party to *Jerusalem*. *Titus* spar'd the City, when he took it, put a Garrison into it, and repair'd to *Cæsarea*; where he was met by his Father *Vespasian*, who having won *Jamnia* and *Azotus*, ended the Campaign in *December*, with the total Reduction of all that strong and populous Province *Galilee*. *Josephus taken Prisoner.*
Galilee recover'd.

IV. During these busie Transactions, the Apostle *Paul* being assur'd of his approaching Martyrdom, return'd a second Time to *Rome*; where meeting and joining with *Peter*, they both us'd their utmost Endeavours to instruct the Jews in their Synagogues, and to convert the Gentiles in all publick Places and Assemblies. They continually labour'd to instill into the Minds

His and Peter's
Predictions.

of all Men the true and pure Knowledge of God, the Rules of Virtue and *Christian* Morality, and to win Persons from their excessive Dancings, Drunkenness, and other sensual Pleasures, that were the Companions of Incontinence, to which all the *Romans*, both Prince and People, were extremely addicted. Besides these Reformatations, *Lactantius* assures us, that both these Apostles at *Rome* foretold, "That in a short Time God wou'd send a Prince who shou'd entirely conquer the *Jews*, and level their great City with the Ground: That the Besieged shou'd suffer the extremest Miseries that attend Famines and Want, and at length fall into their Enemies Hands, when they shou'd see their Wives inhumanly treated, their Daughters violated and prostituted, their Sons torn asunder, and their Infants dash'd in Pieces; and in short, all Things wasted with Fire and Sword, and themselves for ever banish'd from their beloved Land; and all this because of their Contempt and Abuse of the Son of God.

They are both
imprison'd.

Tho' *Nero* was still in *Greece*, and absent from *Rome*, yet the Actions of the two Apostles in a short Time began to be censur'd by the Magistrates, especially by the wicked Governor *Helius*, who, like a second *Nero*, raged against them and their Doctrine. It is reported, that their greatest Prejudice against *Peter* was his defeating *Simon Magus*, and that against *Paul*, his converting one of the Emperor's Concubines. These two being sought for, and in apparent Danger, St. *Ambrose* tells us, That the *Christians* in *Rome* by daily Prayers and Importunities solicited *Peter* to make an Escape, and to reserve himself for the farther Benefit of the Church. This he at first rejected, as too much reflecting upon his Courage and Constancy, till their Tears and Entreaties prevailing, he made his Escape by Night; but as he pass'd the City Gate, he was met by one in the Shape of his dear Master *Jesus*: Who being ask'd by *Peter* whither he was going, made Answer, To *Rome*, to be crucify'd a second Time; which he taking for a Reproof of his Cowardice in flying from his Persecutors, return'd again into the City with great Courage, and was immediately put into the *Mamertine* Prison with the other Apostle *Paul*. Here they were kept eight or nine Months in Imprisonment, where they spent their Time in the most solemn Acts of Devotion; and as Occasion offer'd, preach'd the Gospel to their Guards and Fellow-Prisoners, among whom, it is reported, they converted *Procellus* and *Martinian*, the Captains of their Guards, and forty-seven others. In a short Time *Paul* was call'd to answer before *Helius*; and tho' all Men out of Fear abandon'd him, yet the Lord stood by him and strengthened him, to make his Preaching more conspicuous and effectual to the *Gentiles*, and deliver'd him out of the Mouth of that Lion; not from his Bonds, but "from every evil Work, to preserve him to his heavenly Kingdom." *Alexander* the Copper-Smith, who not long before had been excommunicated by the Apostle, now turn'd all his Malice against him, and did him much Injury, for which he pray'd that the Lord wou'd reward him. Also the Disciples of *Asia*, of whom were *Phygellus* and *Hermogenes*, who attended him to *Rome*, forsook him there, fearing to run any Hazard with him: Only *Onesephorus*, his former Convert, who had been very serviceable to him at *Ephesus*, coming to *Rome*, sought him out, and administred to him in Prison, not being asham'd of his Chains; for which he zealously pray'd for the Prosperity of him and his Family.

Peter's second
Epistle.

During the Time of the Apostles Confinement, St. *Peter* wrote his second general Epistle, not directed to any particular Church, but to all that obtained precious Faith through the Righteousness of God and our Saviour *Jesus Christ*. Yet since he told them, Chap. 3. 1. "That this was the second Epistle he wrote to them; it follows, that that, as well as the first,

2 Tim. 4.
16-18.
14. 15.
Chap. 1.
15-18.

first, was directed to the converted *Jews*, dispersed through the Provinces of *Asia*; and also that it was writ not long before his Death, as it is intimated Chap. i. 14. “ In this Epistle he labour’d by earnest Exhortations to engage the *Christians* to persevere in the Apostles Doctrine, and to testify the Soundness and Sincerity of their Faith by their Works, forewarning them of the false Teachers already risen, foretelling their sad and terrible Destruction, and describing them by their odious Marks, that they might avoid them. After which he vindicated the Doctrine of *Christ’s* Coming, which the Hereticks then deny’d, to encourage Men the more securely to entertain their lewd Courses; declaring, that tho’ *Christ* delay’d his Coming, that he might not surprize Men in their Sins, yet he wou’d certainly come to execute Judgment upon those Scoffers and Seducers. He set forth the Destruction of *Jerusalem* in such a manner as our Saviour had done before, namely as the Destruction of the whole World, speaking of the Heavens passing away, the Elements melting, and the Earth being burnt up; and after that of a new Heaven and a new Earth, a new State of the Church under the Gospel among the *Gentiles*, after the old World of the *Jewish* State shou’d be dissolv’d. He also recommended St. *Paul’s* Epistles; adding withal, That there were some Places in them hard to be understood, which the Unlearned and Unstable wrested to their own Damnation. This Epistle, tho’ now generally receiv’d for Canonical, was by many in the first Ages doubted of, and accounted supposititious, as differing in Stile from the former: But this is no sufficient Reason against so many others as have been produc’d for its being genuine, as the Inscription bearing his Name, its Consent with the former, the Description in Chap. i. 16, 17, 18. with several other Marks, which do equally overthrow *Grotius’s* Opinion, that *Simon* or *Simeon* Bishop of *Jerusalem* was the Author of it.

About the same Time *Paul* wrote his fourteenth and last Epistle, which was his second to *Timothy*, who was at that Time in some Part of *Asia*, but not at *Ephesus*. It is evident from his own Words, that it was written near his Death, which he intimates to be an involuntary Death, or Martyrdom; for which reason St. *Chrysostom* says, That this Epistle was, as it were, his last Will and Testament. “ In it he not only desir’d *Timothy* to come to him before Winter, but he again exhorted him to discharge all the Duties of a Bishop and Pastor suitable to those excellent Graces he had receiv’d, and with a generous Contempt of the World, since the Spirit of *Christianity* was not a Spirit of Fear but of Love and Courage, and of a sound Mind: Adding, that whosoever wou’d live godly Lives in *Christ Jesus*, must suffer Persecution, according to his Example. He advis’d him not to forget the Doctrines he had taught him, nor to be disturb’d or surpriz’d at the Apostacy of some from the Faith and the Truth, but to preach the more zealously against such Opposers as cou’d not bear sound Doctrine, but heap’d to themselves Teachers agreeable to their own unstable itching Humour. The Reason why he desir’d *Timothy’s* Coming was, because he had none of his old Companions and Disciples with him, but *Luke*; *Demas* had forsaken him, and was gone to *Thessalonica* for his secular Interest; *Crescens* was gone to *Galatia*, *Titus* to *Dalmatia*, and *Tychicus* he had sent to *Ephesus*. There were doubtless many *Christians* at *Rome* of eminent Piety and Courage, among whom he nam’d *Eubulus*, *Pudens* and *Linus*, who minister’d to him in his Bonds; but he particularly desir’d to have some of his Scholars about him to assist him in his Ministry, and to comfort the faithful under Persecution. What is spoken of *Jannes* and *Jambres*, the *Egyptian Magicians* who withstood *Moses*, is not taken from a Book which

Paul's second
Epistle to Ti-
mothy.

some pretend to have been written by these two Persons, but from some ancient Tradition or Writings among the *Jews*.

A.D. 68. In the Beginning of the succeeding Year, *Nero*, by reason of Disturbances at Home, at the Request of *Helius*, left *Greece*, tho' in the Midst of Winter; but before his Arrival at *Rome*, the Time was accomplish'd that the two great Apostles *Peter* and *Paul* shou'd glorifie God by their Martyrdoms; and the former as a *Jew* and a Foreigner was condemn'd to be crucify'd, and the latter as a *Roman* to be beheaded. *Peter* being scourg'd according to the *Roman* Custom, was led to the Top of the *Vatican* Mount near *Tyber*; where he entreated and obtain'd the Favour of the Officers, that he might not be crucify'd in the ordinary Way, but might suffer with his Head downwards, declaring, *That he was far unworthy to suffer in the same Posture wherein his Lord and Master had suffer'd before him*: Happy Man! as *St. Chrysostom* glosses, to be set in the readiest Posture of travelling from Earth to Heaven. The other Apostle was beheaded three Miles out of the City in a Place call'd *Aqua Salvia*, on the same Day, and 22d of *February*, according to Bishop *Pearson's* Calculation; in the Absence of *Nero*, as appears from *Clemens* his Epistle, which says that he suffer'd 'by the Command of the Governors, who durst not in his Presence have executed such Authority. Thus dy'd the two most eminent Apostles of *Jesus Christ*, after they had reap'd a most glorious Harvest of infinite Numbers of Souls, and triumphantly propagated Salvation to the most considerable Parts of the World. A Bishoprick was founded in *Rome* by *St. Peter*, who was now succeeded by *Linus*, the same mention'd 2 *Tim.* 4. 21. But many of the Ancients mention both these Apostles as equally concern'd in the Founding the Bishoprick, and do expressly assert *Linus* to have been the first Bishop of *Rome*. We are told, that *St. Peter's* Wife suffer'd Martyrdom before his Death by his Encouragement, and that he left behind him a Daughter nam'd *Petronilla*; but we have no Certainty of it. Several Writings have been falsely attributed to him, as his Acts, Gospel, Revelation, Preaching, and of the Judgment, as also of the Doctrine of *St. Peter*, and a Liturgy. As the like has been done to *St. Paul*, namely, an Epistle to the *Laodiceans*, a third Epistle to the *Thessalonians* and to the *Corinthians*, a second to the *Ephesians*, his Letters to *Seneca*, his Acts, his Revelation, his Voyage with *Thecla*, and his Sermons.

The Martyrdoms
of St. Peter and
St. Paul.

Linus succeeds
them in Rome.

The first Revolution
in the
Roman Empire

Shortly after the Death of these two Apostles, *Nero* having return'd to *Rome* in a kind of a Triumph, surrounded with Musicians and Players, the inbred Distempers of the *Roman* Empire, contracted by the Misgovernment of four succeeding Princes, began to break out and discover themselves in their furious Effects. The *Romans* had with Decency born with the Disimulation of *Tiberius*, the Brutality of *Caligula*, and the Stupidity of *Claudius*, but the Fury of *Nero* having exhausted all human Patience, all Men press'd to a Revolution; and *Vindex*, Commander of the Legions in *Gaul*, began the Revolt, publicly protesting against the Government of *Nero*, and proclaiming *Sergius Galba* Emperor, then Governor of Part of *Spain*. *Galba* joining in the Enterprize, and taking the Empire upon him, it shortly after caus'd the Revolt not only of the Armies in *Spain*, but also of the Legions in *Germany*, and other Places, all unanimously declaring against the present Emperor. These Proceedings drove *Nero* to the utmost Rage and Despair, and caus'd him to enter upon the most black and barbarous Designs imaginable, resolving to massacre all the Governors of Provinces, and Commanders of Armies, to destroy all exil'd Persons, to murder all the *Gauls* in *Rome*, and give up their Nation to the Plunder of his Army, to poison the whole Senate at an Entertainment, to burn the City, and to turn out Wild-Beasts among the People to prevent

Dien.
Nat.

vent their extinguishing the Flames. But he soon found himself unable to effect any such Attempts; for all Mankind fell from him and forsook him, which made him become as servile as before he had been tyrannical; and he who a few Days before had been the great Monarch of the World, was now reduc'd to a State more abandon'd and deplorable than the vilest Slave. And what was still more terrible, the Senate being assembled, pronounc'd him a mortal Enemy to the State, and solemnly condemn'd him to die *More Majorum*, which was to have his Head made fast in a Pillory, and to be scourg'd to Death. *Nero* having with the utmost Confusion and Distraction retir'd in Disguise to a Country-House belonging to his Freed Man *Phaon*, there heard of his Doom, and the dreadful Punishment design'd him; which caus'd him to snatch up a couple of Daggers, and after a thousand inglorious Sighs and Tears, and often complaining, *What an Artist* *Nero kill. him-
self.* *the World would lose*, by the Assistance of others he dispatch'd himself, his Eyes staring in his Head after an unheard-of Manner. Thus dy'd *Nero*, the Sixth Emperor of *Rome*, and the first that embu'd his Hands in the Blood of the *Christians*, who by his execrable Actions brought upon himself the severest Misfortunes that cou'd befall a Prince, and upon the State the greatest Calamities that cou'd arise from unjust Tyranny in his Life, and from intestine Convulsions after his Death. He was the last of the Family of the *Cæsars*, who reign'd in *Rome*, tho' the following Emperors had the Titles of *Cæsars*. He dy'd in the Year 68, on the 9th Day of *June*, under the Consulships of *S. Italicus* and *G. Trachalus*, being in the 32d Year of his Age, and having reign'd 13 Years, 7 Months, and 27 Days.

V. *Nero* was succeeded by *Galba*, who had assum'd the Imperial Power in *Spain* two Months and seven Days before, a noted and experienced Person, now 72 Years of Age; being the first who receiv'd the Empire from the Hands of the Soldiers, the Senate consenting, having himself no Affinity or Alliance with the Family of the *Cæsars*, either by Blood or Adoption. Upon hearing of *Nero's* Death, after he had conquer'd and suppress'd many Difficulties and Disturbances, he repair'd to *Rome*, where he soon became distastful to the People by his many Instances of Severity and Avarice. However he at first gave no little Satisfaction by rescinding the odious Acts of *Nero*, and by executing many of the wicked Instruments of his Cruelty, and *Helius* in particular; tho' he spar'd some of the most notorious Offenders for the sake of Money. He was so remarkably covetous, as sometimes to sigh and weep when his Table was better furnish'd than ordinary; a Vice incident to his Age, but more dangerous to his Circumstances, especially in Respect to the Looseness of the *Prætorian* Soldiers. For when a large Donative had been promis'd them in his Absence, as it was usual when they swore to a new Emperor, he utterly refus'd to allow it, declaring, *That he chose, but never wou'd purchase his Soldiers*; a Saying highly offensive to the Soldiers of these corrupt Times, who cou'd bear no rigorous Discipline like the ancient *Romans*, especially from a Prince who suffer'd himself to be bought and sold every Hour. But what made this Prince most generally hated and abhorr'd, was his giving up himself to the Management of three Favourites, *Vinius*, *Laco*, and *Icelus*; who having their Lodgings with him in his Palace, and being always in his Presence, were commonly stil'd his *Pædagogues*. These three, whose Vices and Humours were as different as possible, abus'd his Authority with so much Insolence, that they made him appear by the Inequality of his Conduct, both odious and despicable; so that sometimes he shew'd himself rigorous, at other Times remiss,

A.D. 68.

G A L B A,

The seventh Ro-
man Emperor.

remifs, condemning illuftrious Perfons unheard, and pardoning others without Reafon, as he was guided by thefe Men. In fhort, there was nothing but, by their Mediation, he permitted either to be purchas'd for Money, or granted for Favour; as Taxes, Exemptions, Punifhments for Innocents, Impunity for Criminals, and other Pieces of the higheft Injuftice. So that confidering the Hatred of the Soldiers, and the great Inftability of the Times; it was not to be expected that this Emperor fhould continue long upon the Throne.

Clement's Epistle to the Corinthians.

In the latter End of this Year, or the Beginning of the following, St. *Clement*, an eminent Difciple of St. *Peter's*, and afterwards Bifhop of *Rome*, wrote his celebrated Epiftle to the *Corinthians*. This Perfon, by fome call'd an Apoftle, and others an Apoftolical Man, is mention'd by St. *Paul*, *Phil.* 4. 3. who mentions him not only as his Fellow-Labourer in the Work of the Gofpel, but as one *whose Name was written in the Book of Life*; and his Epiftle, next to the Holy Scriptures, is accounted one of the moft eminent Records of Antiquity, and accordingly was for fome Ages read in the *Christian Congregations*. It was written in the Name of the whole Church of *Rome* to that of *Corinth*, upon Occafion of fome Divifions concerning their Teachers, their vain Conceit of their fpiritual Gifts, and their Miftakes about the Refurrection, all which began to break out again, tho' St. *Paul* by his Epiftles and Sermons had in a great Meafure fuppreff'd them. " In this, he firft put them in Mind of the Happinefs of that Peace they had formerly enjoy'd, representing to them the Danger of their prefent Divifions, fhewing the deplorable Confequences by many Examples, and how highly difpleafing they were to God; moreover advifing them to a Re-union and a Repentance, in praftifing Obedience to their lawful Paftors, Humility and Charity, in Imitation of the Humility of *Jesus Chrift*, and the Mercy of God, through the Hope of a Refurrection, which he much infifted upon. From thence he took an Occafion to recommend to the Faithful the Practice of many *Christian Virtues*, and the Obfervation of a regular Difcipline; declaring, That it was very ill done to rife up againft the Paftors and Bifhops, who were constituted by the Apoftles, or elected by the Faithful after their Death. He difplay'd the Hainoufnefs of their Crime who were the firft Promoters of this Divifion, earneftly folliciting them to return to their Duty and Obedience towards their Minifters, and to re-unite themfelves to the reft of the Believers. The whole is written with great Simplicity and Energy, with foft Words and hard Arguments, with the tendereft Concern for the Church of *Chrift*, and with a happy Mixture of Zeal and Charity. As to the Time of its being written, there have been feveral Opinions; but we have plac'd it here, becaufe, as it is evident, it was written after the Deaths of St. *Peter* and St. *Paul*, fo it is very probable it was before the Defttruction of *Jerufalem*, fince it fpeaks of the Temple Service as then in Being.

In the Beginning of the Year 69, the Emperor *Galba*, finding the *Roman* Provinces in Diforder, and his own Affairs in a dangerous Pofture, resolv'd to adopt fome Perfon, who in his Life-time might protect and fupport him, and after his Deceafe fucceed him in the Empire. Upon declaring his Determination, his three Favourites were very bufie in recommending Perfons to him; and *Otho*, having gain'd the chief Favourite *Vinius*, together with the *Urban* and *Prætorian* Cohorts, affur'd himfelf of Succefs. But *Galba*, refolving to confider the publick Good, and difliking *Otho's* loofe Life, as too much refembling that of his Mafter *Nero*, he rejected him, and made Choice of a young Man call'd *Pifo*,
one

Galba adopts Pifo.

one of promising Abilities, who on the tenth of *January* was coldly acknowledg'd both by the Army and Senate. But that which was justly thought the best Means to secure *Galba's* Life and Empire, immediately after prov'd the Occasion of his Confusion and utter Ruin. For *Otho* finding all his Hopes blatted, immediately apply'd himself to the Soldiers who were all in his Interest; and by his plausible Speeches, and great Promises, procur'd them to proclaim him Emperor in Opposition to *Galba*; to which they unanimously agreed, and with their drawn Swords carry'd him to their Camp out of the City Gates. This News being brought to *Galba*, he was both disheartned and confounded; for some were of Opinion that he ought to put himself in Arms and appear in publick, and others that he shou'd secure himself in the Capitol, and attend the Result of the Disorder. He still continu'd wavering and doubtful; till at length being deluded by a false Report of *Otho's* being slain, he rode arm'd out of his Palace with his Guard and many Followers into the grand *Forum*. And at the same Instant, on the other Side, there enter'd a strong Body of Horse from the Camp; who tho' they came with a full Resolution of dispatching the Emperor, yet upon their near Approach, for a while stood amaz'd, and in a dubious Posture, apprehending the Consequence of their fatal Commission. This brought *Galba* to the greatest Confusion, not knowing whether to return to the Palace, or to retire to the Capitol; and being so irresolute, he was suddenly abandon'd by the chief of his Followers, which occasion'd the Soldiers, sent by *Otho*, to rush in amongst the People, dispersing and trampling them underfoot; and approaching *Galba*, he stretch'd out his Neck, according to *Plutarch*, bidding them, *Strike it off, if it were for the Good of the Commonwealth and the Roman People*. This was accordingly done, upon the 15th Day of *January* 69, in the 73d Year of his Age, after a short Reign of seven Months and seven Days; his Death being succeeded by those of his three Favourites, and his adopted Son *Piso*. *He is slain.*

On the same Day that *Galba* was thus murther'd in the *Forum*, the Senate and People of *Rome* all acknowledg'd *Otho* for his Successor, a Perion of an ancient Family, now thirty eight Years of Age; the first Emperor who was advanc'd to this Honour by means of the *Prætorian* Soldiers, which gave them Occasion frequently to assume the Authority of creating Emperors afterwards; a pernicious Precedent for the *Roman* Empire, and for the Emperors themselves, as Time and Experience manifested. *Otho*, contrary to the Expectation of many, defer'd his Pleasures, dissembled his riotous and luxurious Life, and order'd all Things agreeable to the Honour of the Empire; which together with the just Punishment of *Tigellinus*, *Nero's* chief Instrument of Impurity, and his generous Restauration of many Exiles, gain'd him the highest Love and Affection of the People of *Rome*. During these Affairs in the City, the Legions in the Lower *Germany*, having been purchased by the large Gifts and specious Promises of their Commander *Vitellius*, proceeded to create him Emperor, without attending the Will and Pleasure of the Senate, about thirteen Days before *Galba's* Death. The sudden News of which threw both *Otho* and the City into a great Consternation, all knowing that the Contest cou'd no ways be decided but by the Sword, and by the Blood of many thousands of *Romans*, their Pretensions being plausible on both Sides. The Cares and Fears of the City were much augmented by the great Preparations of *Otho*, and the Disabilities of the Nobility and Gentry in martial Affairs: The chief of the Senate were grown old and impotent, wanting both the Power and Vigour of Soldiers; the Nobility *A.D. 69.*
O T H O,
the eighth Roman Emperor.

Vitellius sets up for Emperor.

Nobility slothful, cover'd with the Rust of a long Peace, and forgetting the Fatigues of a Camp; and the *Equites* dissolv'd in Ease and Luxury, and ignorant in military Service, which the more they endeavour'd to conceal, the more they betray'd their Fears. And indeed all the World now began to be in a Commotion and Perturbation, as well as *Judea*; agreeably to our Saviour's Predictions, that there shou'd be Wars and Rumors of Wars in all Nations, before the terrible Destruction of *Jerusalem*.

In a short Time, *Otho* receiv'd Advice that *Vitellius's* Forces were upon their March towards *Italy*, under the Conduct of two Commanders nam'd *Valens* and *Cæcinna*; whereupon he departed from *Rome* with a fair Army, leaving the Government of the City to *Flavius Sabinus*, Brother to *Vespasian*, who was still in *Judea* with his Army, which he had sworn both to *Galba* and *Otho*. Upon the nigh Approach of these numerous Armies a fatal Civil War began, from which the *Roman* State had been free for near an hundred Years; and both Parties proceeded with such Haste and Precipitation, that besides Skirmishes and other Encounters, in a very few Days three considerable Battels were fought, one at *Placentia*, another at *Cremona*, and a third at a Place call'd *Castor*; in all which *Otho* and the Senate had the Advantage. But the *Vitellianists* joining all their Forces, came to a general Battel near *Bedriacum*, and after a most sharp Dispute, entirely defeated the *Othonians*, which at once decided the Contest. For *Otho*, tho' he had sufficient Encouragement to continue the War, yet being reduc'd to a sort of Desperation, resolv'd upon an Attempt, contrary to his soft and effeminate Temper; which was to die himself, to spare the Blood of his Countrymen. No Arguments or Entreaties cou'd move or divert him from this Resolution, which he carry'd on and effected with the most imaginable Calmness and Easiness, and with such tender Regard to his Soldiers, that many of them, according to their *Pagan* Superstition, kill'd themselves about his Funeral Pile. This Emperor's Death hapned on the 15th Day of *April* 69, after a very short and troublesome Reign of only 12 Weeks and 6 Days.

Shortly after the Death of *Otho*, *Vitellius*, still in *Gaul*, was both by the Army and Senate acknowledg'd Emperor, being now 56 Years of Age, and the Son of *Vitellius* Governor of *Syria*, mention'd in the Years 35 and 36. In his Journey towards *Rome*, arriving at *Bedriacum* where the last Battel was fought, he was extremely delighted at the Sight of the putrify'd Bodies and Limbs of Men and Horses there scatter'd; and when several of his Train complain'd of the noisom Smells, he impiously reply'd, *A dead Enemy smells well, but a dead Citizen better*. Nor did he give greater Satisfaction at his Arrival at *Rome*, entering there like a Conqueror, encouraging his Soldiers in all Kinds of Insolencies and Outrages, and abandoning himself to the most extravagant Degrees of Luxury, Gluttony and Cruelty: So that no Person in this Emperor's Court sought to raise themselves by Virtue and Abilities, but by profuse Banquets and magnificent Entertainments made to him; who considering nothing but the present Enjoyment of his Pleasures, in four Months wasted above seven Millions of our Mony, and ruin'd many Cities and Families besides. He gave himself up to such a strange Carelessness and Stupidity, that nothing but his horrid Cruelties cou'd put him in Mind of his exalted State; and fortifying himself with confus'd Mirth and Sottishness, against all Dangers and Exigencies, he almost lost the Remembrance of Things past, and the Thoughts of Things to come; not the least mention of War

VITEL-
LIUS,
the ninth Ro-
man Emperor.

Tacit.
Sunt.

was

was made before him, and the very Discourse of it was strictly forbidden the City. And thinking by his Industry to have prolong'd his Life, he banish'd from *Rome* and *Italy* all the judicial Astrologers call'd Mathematicians, because they had declar'd, *That his Reign should not continue a Year.* But shortly after the publishing of his Edict for their Banishment and Departure before the first Day of *January*, a Writing was set up in the *Forum* to this Effect, *We, in the Name of the ancient Chaldeans, give warning to Vitellius the Emperor to depart the World before the said Day.*

Vitellius having made himself odious both to the City and Country, the Legions in the East began to revolt, and shortly after unanimously resolv'd to make *Vespasian* their Emperor. Now *Vespasian* had proceeded with great Bravery and Renown against the perfidious *Jews*, and had reduc'd the most considerable Part of their Country except *Jerusalem* when he heard of the Death of *Nero* and the Succession of *Galba*; which caus'd him to defer his design'd Enterprize against *Jerusalem*, sending his Son *Titus* to know *Galba's* Pleasure. *Titus* was so long retarded by contrary Winds, that upon his Arrival in *Greece*, he heard of *Galba's* Death and *Otho's* Advancement; which News caus'd him to return to his Father in *Judæa*. And during the civil Contests between *Otho* and *Vitellius*, *Vespasian* continu'd Neuter, tho' he acknowledg'd *Otho* for Emperor, 'till *Vitellius* obtain'd the Victory and Empire; a Matter no ways pleasing to him, nor to the Commanders in the East: So that on the appointed Day to swear Allegiance to the new Emperor, in the Presence of *Vespasian*, they perform'd the Solemnity with great Silence and Heaviness. And now *Vespasian* renewing the War in *Judæa* with extraordinary Fame and Honour, and having resolv'd upon the Siege of *Jerusalem*; the Murmurings and Discontents increas'd against the new Emperor, not only in *Vespasian's* Army, but likewise in those of *Syria* and *Ægypt*, as also in the other Legions of the East; insomuch that they all fix'd their Eyes upon *Vespasian*, a Person of 58 Years of Age, and accounted most worthy of the highest Authority, and most able to put an End to the Miseries of his Country. This Design was promoted by the News they receiv'd, that the Legions of *Mæsia* and *Pannonia* had the same Resolution; whereupon several Messages and Letters pass'd between *Alexander* Governor of *Ægypt*, and *Mutianus* Governor of *Syria*, both determining *Vespasian* to be Emperor, tho' he shou'd utterly refuse it. The Matter being brought to this Issue, *Alexander* made the first Overture, and on the first of *July* proclaim'd *Vespasian* Emperor; and on the third Day, his own Army in *Judæa* did the same; and because he absolutely refus'd that Honour, his Soldiers compell'd him with their drawn Swords, threatening him with immediate Death if he did not take the Empire upon him. Whereupon *Vespasian* yielded, and not long after call'd a Council of War, with *Mutianus*, *Alexander*, and his Son *Titus*; where it was determin'd, That *Titus* shou'd continue the Wars against the *Jews*; That *Mutianus* shou'd enter *Italy* with the greatest Part of the Legions; and that *Vespasian* shou'd go to *Alexandria*, to make Provision for all Parts, from thence to join *Mutianus* if Occasion requir'd it. In the midst of these Consultations, *Vespasian* forgot not his famous Prisoner *Josephus*, but publicly applauded his Valour, and gratefully acknowledg'd his Predictions concerning his own Advancement; and accordingly order'd his Chains not to be unloos'd, but to be broken in funder, by way of Amends for his former Treatment.

Vespasian proclaim'd Emperor by the Eastern Armies.

Josephus set free.

In the mean time *Antonius Primus*, Commander of the *Mælian* Legions, being a Friend to *Vespasian*, and knowing his Designs, immediately march'd with all his Forces into *Italy*, before *Mutianus* cou'd arrive; and being oppos'd

The Capitol
burnt.

Rome taken
and plunder'd.

Vitellius slain.

pos'd by the *Vitellianists* under *Cæcinna*, in one Battel he entirely defeated them, and march'd directly towards *Rome*. At which *Vitellius* was so extremely startled and irresolute, that he became ridiculous and despicable; sometimes proposing Terms of Accommodation, and offering to lay down his Authority, then reassuming of it again, 'till it caus'd a Faction and a civil War even in the City; in which the Capitol was besieg'd, taken and laid in Ashes, and *Sabinus* the Governor slain. After which *Antony* wou'd hearken to no Treaty nor Composition, but continu'd his March even to the Walls of *Rome*, and in *December* vigorously attack'd the City on three Sides: The *Vitellianists* fall'd out in as many; but after a furious Battel of almost a Day's Continuance, they were driven into the City, and pursu'd through the *Campus Martius* and all the Streets with a most terrible Slaughter, which was continu'd with the most inhuman Barbarities imaginable. Yet in the midst of these Devastations, the People being celebrating their *Saturnalia*, rather than not enjoy the Pleasures of the Festival, they converted the common Calamity into Mirth and Jollity, not wanting a Relish in their extremest Miseries. So that throughout the whole City there was both a barbarous and shameful Spectacle, and a scandalous Mixture of Cruelty and Lewdness; in one Place wounding and slaying, in another tipling and bathing; here Streams of Blood and Heaps of mangled Bodies, and hard by, lewd Debauchees and shameless Prostitutes; in summ, all the abominable Licentiousness of a most dissolute and riotous Peace, and all the deplorable Miseries of a most dreadful and cruel Captivity. And thus was this mighty City, the Head and Empress of the World, taken and ravag'd by her own natural Subjects; and as it was fatal to many thousands, so it was no less to *Vitellius* himself, whom the Soldiers dragg'd out of his Palace, and without hearkning to any Entreaties, bound his Hands behind him, and threw an Halter about his Neck. Then tearing his Cloaths, they drew him half naked into the publick *Forum*, through the main Street call'd *Via Sacra*, upbraiding him with a thousand opprobrious Words, and treating him with all imaginable Indignities, tying his Hair backwards, as was usual to the most execrable Malefactors, and holding the Point of a Sword under his Chin to prevent his concealing his Face. At length they brought him to the *Gemoniæ*, the Place for notorious Criminals, and with many Wounds dispatch'd him; from whence they dragg'd him with a Hook, and with all possible Ignominy threw him into the *Tyber*. This was done upon the 20th Day of *December* 69, after a short Reign of eight Months and five Days; a Reign which together with that of *Galba* and *Otho*, make but a little above 18 Months; which occasion'd some Writers not to put them into the Catalogue of Emperors, and *Plutarch* to compare them to Kings in Tragedies, who continue so short a Time upon the Stage.

A.D. 70.
VESPA-
SIAN,
the tenth Ro-
man Emperor.

VI. After the deplorable Ravages were abated, and some Order began to appear in the State, the *Roman* Senate assembled, where *Vespasian* was declar'd Emperor by the unanimous Consent of all; and they gave his two Sons *Titus* and *Domitian* the Titles of *Cæsar*, nominating the former to be Consul with his Father for this Year now beginning, and the latter for *Prætor* with Consular Power. *Mutianus*, *Antony*, and several others were rewarded with great Revenues and Dignities, for contributing towards this happy Establishment; and Couriers were immediately dispatch'd to *Vespasian* at *Alexandria*, to yield obedience to him, and to desire his Return to *Rome*; but the Winter being dangerous for sailing, he defer'd his Voyage to a more convenient Season. During his Stay in that City, this remarkable Accident is related of him by the most authentick

Writers:

Tacit.
Suet.
Dion.

Writers: A blind and a lame Man, of mean Condition, presenting themselves to him as he sat upon his Tribunal, most humbly beseech'd him, *That he wou'd vouchsafe to cure them, for they had been inform'd by their God Serapis in a Dream, that if he pleas'd but to spit upon the Eyes of one, and to tread upon the other's Foot, both of them should be cur'd.* *Vespasian* doubting much of the Success, durst not put it in Practice; 'till being over-rul'd by the Importunity of his Friends, he try'd both Means before the whole Assembly, and found the Persons effectually cur'd. This, no doubt, may be reckon'd among those Miracles that our Saviour foretold shou'd happen about this Time from *false Messiahs, and false Prophets, who shou'd shew great Signs and Wonders, insomuch that if it were possible they shou'd deceive the very Elect,* Matth. 24. 24. *Vespasian* before his Departure from this City, left his Son *Titus* to continue the Wars against the *Jews*, well knowing his extraordinary Valour and Skill for such an Undertaking.

Vespasian cures a blind and a lame Man.

And now we are arriv'd at the great and terrible Year, for the Dissolution of the *Jewish* Oeconomy, which *St. Peter* calls *the End of all Things*, and *St. James* the *Coming of the Lord*, 1 Pet. 4. 7. James 5. 8. And the Sound of the Gospel having gone through all Nations to the utmost Parts of the Earth, by Means of the Apostles and others, in less than forty Years Time, now God thought fit to make a dreadful Example of the most perverse Opposers of it, the *Jews*. These miserable People, still thinking themselves the Favourites of Heaven, now languish'd in a deplorable Manner under all the Miseries and Calamities which cou'd possibly befall Mankind; and as our blessed Saviour predicted, *Such Tribulation as never was since the Beginning of the World to that Time, nor ever shou'd be again,* Matth. 24. 21. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, omenous Voices, Armies, and flaming Swords in the Air, as we have formerly mention'd, were so many fatal Prefages of the Destruction of that glorious City and Temple of *Jerusalem* now threatned by the *Roman* Eagles: And there never was the like signal Instance of Heaven's Visitation of a People, who by their obstinate Blindness and Impieties were become miserable Objects of divine Wrath, and fully ripen'd for Vengeance.

The Jews Miseries.

The Revolutions in the *Roman* Empire gave some Diversion to *Vespasian's* Arms, so that after his first Campaign he could not pursue the War vigorously; but this gave but small Ease to the *Jews*, for before *Titus's* Expedition against *Jerusalem* this Year, they were most grievously embroil'd in Factions and Dissentions, pillaging, robbing and murdering each other in all Parts; at length great Numbers gathering together in whole Troops, committed such Ravages and Cruelties, as equal'd all the Miseries and Calamities they receiv'd from the *Roman* Armies. Afterwards the Robbers being loaden with Pillage and Plunder, violently broke into *Jerusalem* it self, where they not only consum'd the Provisions of the People, but fill'd the City with miserable Slaughters, Rapines and Dissentions. They cast *Antipas* and many of the principal Citizens and Nobility into Prison, and then put them to Death unheard; pretending that they design'd to have betray'd the City to the *Romans*: Yet after all these horrid Outrages and Impieties, they boasted of Zeal for the Law of God, and the religious Customs of their Country, and thereupon were term'd *Zealots*. Finding the People were ready to oppose them with Arms, they retir'd to the Temple it self, which they us'd for a Fortrefs, where they made an ignorant mean Person call'd *Phanias* High-Priest, tho' he was not of the Sacerdotal Order: But they were sharply resisted by *Ananus*, once High-Priest, who procur'd the People to rise against them, and after a severe Contest, forc'd them into the inward Part of the Temple.

Their horrid Factions, Robberies and Murders.

Upon which Exigency they privately sent to the *Idumæans*, accusing *Ananus* of wickedly designing to betray his Country, and imploring their Assistance, since they themselves, who fought for the Liberty of it, were now closely besieg'd. The *Idumæans* immediately repair'd thither to the Number of twenty thousand Men, who being in the Night let into the City by Means of the *Zealots*, together with them committed most insupportable Outrages and Devastations against the miserable Inhabitants. Besides an infinite Number of the meaner Sort, they massacred eight thousand Citizens the first Night, and afterwards twelve thousand of the higher-Rank, among whom was *Ananus*, who was now punish'd for his unjust Condemnation of St. James the Bishop of the City. The *Zealots* also finding *Zacharias* the Son of *Barachias*, a Person of eminent Piety, declaring against their Wickedness, formally judg'd him, and after he was clear'd

Ananus slain;
And Zacharias.

flew him in the midst of the Temple by the Altar; which many believe to be the same Person mention'd *Matth.* 23. 35. and that our Saviour nam'd him by Way of Prolepsis or Prophecie, when the Nation shou'd have fill'd up the Measure of the Wickedness, and answer for all the Blood of the Saints from *Abel* to that very Time.

In a short Time after the *Idumæans* began to relent, and perceiving the unreasonable Practices of the *Zealots*, and that they had fallily accus'd the Nobility, they set at Liberty two thousand, whom they had imprison'd, and then return'd to their own Country. After whose Departure the *Zealots* renew'd their Rapines and Slaughters, and rag'd more barbarously than ever, especially against such as endeavour'd to flee to the *Romans*, whom they slew, without permitting any to bury them. But shortly after, the *Zealots* were divided among themselves, by reason of one *John*, who with a seditious Party holding *Giscala*, pretended to accept of the Articles offer'd by *Titus*, and privately fled to *Jerusalem*, as was formerly mention'd. His Party joining with the *Zealots*, he himself became the principal Incendiary, and now affected Sovereign Power over the rest; but he was vigourously oppos'd by such as before had been his Equals. Yet tho' they disagreed in this Matter, they all were unanimous in plundering the People; and *Jerusalem* being thus fill'd with Tumults and Disturbances, those who were without the City had Liberty to rob and pillage, and those whose Towns were destroy'd by these Means, assembled together in the Deserts, and in great Bodies broke into other Temples and Towns; so that there was no Place in *Judæa* which did not suffer after a most strange and unheard-of Manner. Not long after, a new Faction was rais'd against the *Zealots* by one *Simon* the Son of *Giora*, a bold and valiant Man, who gathering together great Multitudes of Robbers and Murtherers, who were got into the mountainous Parts, and encreasing in Strength, attack'd many Cities and Towns, conquer'd all *Idumæa*, wasted *Judæa*, encamp'd with all his Forces before *Jerusalem* it self, and became a mighty Terror to the Inhabitants, who were already most miserably oppress'd by the *Zealots* within. In the mean Time, such *Idumæans* as had lately fled into the City, and join'd themselves with the *Zealots*, detesting the Cruelties of *John*, whom the *Zealots* had chosen for their Commander, oppos'd his Proceedings, kill'd many of his Men, burnt down his Palace, and forc'd the Tyrant into the Temple; but the Citizens greatly dreading his Temper, and that he shou'd destroy the City in the Night, agreed to let in *Simon* with his Army; who entering the City, immediately attack'd the Temple, but in vain. About the same Time *Eleazar*, who formerly was chief Commander of the *Zealots*, envying the new Authority of *John*, found Means to draw over many of his Soldiers to him, and seiz'd on the inward Part of the Temple; so that

All Judæa suffer.

now

now a third Faction was rais'd, and *John* was oblig'd daily to fight both against *Eleazar* within and *Simon* without. By which Means the Temple and Altar were abominably prophan'd and polluted with Blood, all Things about it were burnt up, and such Quantities of Provisions destroy'd, as might have serv'd the City for many Years, and for want of which it suffer'd so extremely in a short Time. So that that renowned City which was formerly celebrated for Peace and Unity within it self, now became the Place of all imaginable Divisions, Distractions and Confusion; and perhaps had a nearer Resemblance of Hell and the State of the Damn'd, than any Thing before in this World.

The Seditions divided into three Factions.

Joseph.

VII. *Jerusalem* was involv'd in all these miserable Calamities, when *Titus* with a powerful Army approach'd the Place to invest it, being attended by *Alexander* Governor of *Ægypt*, *Agrippa*, *Sobemus*, and *Josephus* now at Liberty. *Titus* sat down within six or seven Furlongs of the City, in the Beginning of *April* 70, and immediately before the Feast of the Passover, and shut up an infinite Multitude of People in the Place, who, according to Custom, came from all Parts to that great Solemnity; by which Means all Subsistence and Provisions were consum'd in a short Space. The City was advantageously situated for Defence, and strongly fortify'd with three Walls; besides which, the Castle of *Antonia*, the Palace, and above all the Temple, were as so many distinct Citadels. The three furious Factions, upon the Sight of the Roman Army, unanimously agreed to join and oppose it, and accordingly sallied out with great Fury and Resolution, put the Romans to Disorder, and oblig'd them to abandon their Camp and flee to the Mountains; but the Jews were at last repell'd, and driven into the City by the extraordinary Skill and Valour of *Titus*, who highly signaliz'd himself in this and all other Actions in the Siege. During all Intermissions of the Besiegers Attacks, the civil Contests were reviv'd within the City with great Slaughters and Confusions; and upon the first Day of the Passover, now the 14th Day of *April*, *Eleazar* and his Associates open'd the Gates, that all Persons might have Liberty to perform their usual Ceremonies and Devotions in the Temple. But *John*, who held the other Part of the Temple, us'd this Festival as a Means to effect his treacherous Designs, causing great Numbers of his Party to enter among the People with Weapons under their Garments, to get Possession of the Inner-Temple; who being admitted with the rest of the Multitude, in a short Time shew'd themselves in Armour. Immediately a dreadful Tumult arose in the Temple; for all the Multitude who were not of the Sedition, thought themselves betray'd, and the Zealots imagining this Treason only to prejudice them, abandon'd their Post, leap'd from the Towers, and fled into the Vaults about the Temple; so that the poor People flocking about the Altar, not knowing how to secure themselves, and others who were driven into the Temple, were kill'd with Clubs and Swords, and trodden under Foot after a barbarous Manner. Great Numbers were slain upon private Resentments, and all such as had formerly offended these Traitors were destroy'd without Mercy: But they who so cruelly rag'd against the Innocent, gave the Offenders Time and Leisure to escape out of their Vaults, by which Means they regain'd the inward Part of the Temple, and with great Slaughter assaulted the other Parties; the Issue of which was that *Eleazar* being kill'd, the three Factions were at length reduc'd to two, that under *John* consisting of 8400 Men, and the other under *Simon* of 10000, besides 5000 *Idumæans*. Notwithstanding the Enemy was at the Walls, and to oppose them they usually join'd their Forces, yet upon all Intermissions they violently rag'd against each other, and

Titus sits down before Jerusalem.

The three Factions reduc'd to two.

and both against the unfortunate Citizens; so that never any City in the World was more severely harass'd without, and more miserably torn within.

Titus gains the first Wall;

And the second.

He crucifies great Numbers of Jews.

The City being strongly fortify'd with three Walls, as before-mention'd, *Titus* found great Difficulties in the Siege; but having with much Opposition plac'd his Engines, he batter'd the outward Wall, and the *Jews* retiring, on the third Day of *May*, he broke in and possess'd himself of the North Quarter of the City, as far as the Castle of *Antonia*, and the Valley of *Cedron*. In all which Time he shew'd great Clemency and Com-miseration to the Besieged, giving them all possible Assurances of Par-don and civil Treatment if they wou'd submit; but the *Jews* were so obstinate, that they refus'd all Terms and Conditions, and judg'd his gene-rous Humanity to be nothing but Cowardice. This more exasperated the *Romans*, and caus'd them to proceed with the greater Fierceness and Severi-ty; so that God and Man, Heaven and Earth seem'd to fight against this wretched Nation. Five Days after, *Titus*, having beaten down a certain Tower with the Ram from the North Quarter, broke through the second Wall, and possess'd himself of the new Lower City; from whence he was repuls'd by the Besiegers vigorous Sallies: But on the fourth Day he re-gain'd the Place intirely, and prepar'd for the Battery of the third Wall. After which, being still desirous to save the City and especially the Temple, he sent *Josephus* to his Countrymen to exhort them from the Walls to yield, who, tho' he us'd all the powerful and pathetical Per-suasions imaginable, and offer'd to sacrifice the Life of himself and Fa-mily for his Country's Preservation, yet he was entertain'd only with a Shower of Darts, Scoffs, and Reproaches: So that *Titus* was now no ways inclin'd to shew Mercy to a People that had been perfidious and rebellious to the highest Degree, and was now stubborn and remorseless beyond all Example and Belief. The Citizens designing to escape out of the City, *John* and *Simon* stop'd up all Passages; but the Famine en-creasing, notwithstanding great Numbers stole out, who being taken Pri-soners by *Titus*, he caus'd them to be scourg'd and crucify'd, as they had for-merly treated our Saviour; and in such Numbers, that Room was wanting for Crosses, and Crosses for Persons: Still designing by the Cruelty of the Spectacle to terrifie the City, and hasten its Surrender. The Se-ditious made a contrary Use of this Management, shewing the Citizens this dismal Sight from the Walls, to terrifie them from flying to the Enemy; whereupon *Titus* cut off many of the Prisoners Hands, and sent them to *Simon* and *John* in the City, that their Calamity might testify them to be Captives, and not such as fled voluntarily to the *Romans*.

On the 12th Day of *May*, *Titus* began four Mounts for his Battering-Rams, which were all finish'd on the 29th, two nigh the Castle of *Anto-nia*, where he was in Hopes of taking the Temple, and two nigh the Monument of *John* the High-Priest, where he suppos'd he might break into the Upper City with greatest Facility. But *John*, whose Office was to oppose the *Romans* about the Castle *Antonia*, with great Bravery sal-ly'd out; undermin'd the Ramparts, and destroy'd them; and two Days after *Simon* with as much Courage ruin'd the other Mounts by Fire, tho' seventeen Days had been spent in compleating them all. He likewise burnt the Enemies Rams and Engines, and courageously pressing forwards, broke into the very Camp of the *Romans*; but at length was valiantly re-puls'd by *Titus* from *Antonia*. The Mounts being thus burnt and demo-lish'd, *Titus* design'd to erect new ones, but calling a Council of War, it was determin'd that the whole City shou'd be furrounded by a Wall or Intrenchment,

Intrenchment, both to hinder the Flight of the Besieged, and to prevent all Relief from coming into the City; all which with incredible Diligence and Celerity was finish'd in three Days, the whole being 39 Furlongs; or near five Miles in Compass, having thirteen Forts or Castles without, each consisting of ten Furlongs compass. This exactly verify'd our blessed Saviour's Predictions, *Luke 19. 43. viz. "The Days shall come upon thee that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every Side.* The Seditious seem'd nothing mov'd at this, tho' the Famine not only rag'd among the common Sort, but likewise began to afflict the Soldiers; and such a Mortality ensu'd, that from the 14th Day of *April* to the first of *July* 115080 Carcasses of the poorer sort were carry'd out to be bury'd at the publick Charge, as *Titus* was inform'd by one *Mannæus*, who was appointed to pay the Mony. Divers Noblemen that fled to him, assur'd him that 600000 of the ordinary Rank were cast dead out of the Gates, and others who dy'd besides were innumerable; and that when so many dy'd, as they were not able to bury them, they gather'd their Bodies together into the largest Houses adjoining, and there shut them up. A Bushel of Corn was sold for 600 Crowns; Sinks and Holes were continually rak'd to find the old Dung of Oxen, to satisfy their Hunger; Wives took the Meat out of their Husband's Mouths, Children from their Parents, and Mothers from their Infants: Old Men were driven from their Meat as Persons of no Use, young Men were tortur'd to confess where their Provisions lay, and all suffer'd after an unheard-of Manner.

He surrounds the City with a Wall.

A dreadful Famine ensues.

These deplorable Calamities extremely mov'd the Compassion of the *Romans* themselves; and *Titus* going about the Walls, and beholding the Ditch fill'd with dead Bodies, wept, and with Hands lifted up to Heaven, call'd God to witness, *That it was not his doing.* But the Minds of the Seditious were not at all chang'd, who continually proceeded in their Rapines and Murthers; those that *Simon* robb'd were sent to *John*, and those that *John* pillag'd were sent to *Simon*; drinking as it were to one another in the Blood of the People, and dividing their dead Carcasses between them. The Nobility daily suffer'd; and *Simon* proceed to murder *Matthias* the present High-Priest, by whom he had Entrance into the City, with his three Sons, and sixteen others of the highest Rank, pretending that they design'd to flie to the Enemy. Upon which *Judas*, one of his Officers, being tired out with his insupportable Cruelties, attempted to betray a certain Tower to the *Romans* where he commanded; but being discover'd by an Accident, he was put to Death with ten other of his Accomplices, in the Sight of the *Roman* Soldiers, and their Bodies thrown down to them. *John* also being driven by extreme Necessity, converted the Golden Vessels of the Temple with the Sacred Mony to prophane Uses; and was constrain'd to divide the Wine and Oil, ordain'd for Sacrifices, among his Soldiers. And now the Famine rag'd so extremly, that the Soldiers began to eat Girdles, Shoes, Skins and Hay; and a noble Woman boyl'd her own Child to eat it, which last was look'd upon as so detestable an Act among the *Romans* as well as the *Jews*, that *Titus*, after he had insist'd upon his frequent Offers of Peace and Pardon to the *Jews*, declar'd, *That he wou'd bury that abominable Crime in the Ruins of their Country; and wou'd not suffer the Sun to shine upon that City, where Mothers eat their own Children, and where Fathers no less culpable reduc'd them to that Extremity by their Obstinacy.* So plainly had our Lord foretold the Daughters of *Jerusalem*, *"That the Days*

A noble Woman boyls her Child and eats it.

"were

"were coming, in the which they shou'd say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave suck, Luke 23. 29.

Titus having fetch'd Materials from all Parts, and cutting down Woods and all Trees, even to 90 Furlongs Distance, with great Labour erected new Mounts in 21 Days, one on every Side of the Castle *Antonia*. Which when *John* and his Party had weakly and vainly attempted, they were repuls'd by the *Romans*; and *Titus*, on the Beginning of *July* order'd the Ram to be brought to the Wall of *Antonia*, by which a Breach being made on the fifth of that Month, the *Romans* broke into the Castle, and pursu'd the flying *Jews* even to the Temple. At which Time many false Prophets deluded the Multitude, by telling them, *That they shou'd have Assistance from God*; and therefore tho' *Titus* and *Josephus* still exhorted them to yield, they obstinately refus'd all Accommodation, boasting, *That they had rather endure all Kinds of Miseries*. On the 17th Day of *July*, the perpetual Sacrifice in the Temple, which was offer'd Morning and Evening, ceas'd, for want of Persons to officiate; which was a new Affliction to the People. A few Days after, *Titus* erected Mounts nearer, the Materials of which had been brought 100 Furlongs distant, and overturning therewith the Foundations of *Antonia*, made an easie Ascent to the Temple; then breaking in by *Antonia*, he seiz'd upon the North and West Porticos or Cloysters of the outward Range of the Temple; part of which joining to *Antonia*, were burn'd and ruin'd by the *Jews*, and two Days after, the other Part was burn'd by the *Romans* on the 24th of *July*, the *Jews* not quenching the Fire, that the Porch might be clearly separated from *Antonia*. On the 27th the *Jews* began to burn the Western Porticos as far as the Bridge that led to the Gallery, whither many of the *Romans* getting up, were burn'd alive; but on the following Day the *Romans* burn'd all the North Porticos, as far as to those in the East. On the eighth Day of *August*, when *Titus* cou'd not prevail against the strong Walls of the Inner Temple, either by Batterings, Underminings, or Ladders, he resolv'd upon that from which Reverence had long restrain'd him, which was to set Fire to the Gates, which soon caus'd the Porches to be all in a Flame; which amazing Sight so stupify'd the infatuated *Jews*, that they hinder'd not the Fire, so that the Porches burn'd all that Day and the following Night. Still *Titus* and his Commanders resolv'd to save the Temple, if possible; but on the tenth of *August*, when as the *Romans* which guarded the outward Range of the Temple, being provok'd by the *Jews*, had driven them into the Temple, a certain *Roman* Soldier, contrary to the Command of his General, getting upon his Fellow's Shoulders, and being excited by some divine Fury, cast a flaming Firebrand through the golden Window into the Chambers and Buildings on the North Side, which immediately took Fire and spread throughout the whole Fabrick, consuming the most glorious and beautiful Structure that the World ever saw: And in spite of all Opposition the triumphant Flames prevail'd, and made their Way with so fierce a Rage, as if they threatned to burn up all Mount *Sion* to the Roots.

The Sight of this extreme Misfortune put a killing Damp to all the Courage and Fury of the *Jews*, now neither esteeming their Lives nor Forces, having lost that for which they fought: The loud Outcries, and miserable Lamentations of the People eccho'd from all the adjacent Mountains; and many famish'd and expiring Persons, whose Eyes

Death

Death had already clos'd, reassum'd new Strength, and open'd their Eyes to bewail the glorious Temple, which they now beheld all in Flames. *Titus* in vain using all Methods to save the Temple, found so much Time as to enter the Sanctuary with his chief Officers, where they beheld all the holy Things, and found its Riches and Magnificence far surpassing all Strangers Reports: They also were entertain'd with a dismal Spectacle of Blood, Smoak and Flames, and the great Altar cover'd with an infinite Number of dead Bodies, which had sustain'd all the Miseries of Fire, Sword and Famine. The *Roman* Soldiers pursu'd their Victory with all imaginable Fury and Revenge, cutting in Pieces all that they found about the Temple, and setting Fire to the rest of the Buildings; in one of which 6000 Men, Women and Children, being deluded and brought thither by a false Prophet, perish'd miserably in the Flames. *Titus* was shortly after saluted *Imperator* by his Soldiers, who at the East Gate of the Temple offer'd Sacrifices to their own *Pagan* Deities. In all these Confusions the Seditious found Means to flee into the City; where seeming to relent, they desir'd a Parly with the General himself, who highly condemn'd them for their Obstinacy, but notwithstanding promis'd them their Lives upon immediate Submission. But they refusing to rely upon his Promises, demanded Liberty to depart the City with their Wives and Children, which so extremely exasperated *Titus*, that he commanded it to be proclaim'd by a publick Cryer, *That they were not any longer to expect any Mercy*. Whereupon he permitted his Soldiers to plunder and burn all the Lower City, with the Palace *Acra*; but the Seditious Tyrants retired to the King's Palace, where great Numbers had deposited their Wealth, and from thence repell'd the *Romans*. They likewise barbarously slew 8400 of their own Countrymen, and rifling all the Money and Treasure, betook themselves to the upper and strongest Part of the City, situated upon a steep Rock, and call'd *Sion*, where, notwithstanding these deplorable Calamities, they still more cruelly tyranniz'd. *Titus* having consider'd the Strength of the Place, began his Mounts on the 20th of *August*, and finishing them the seventh of *September*, he very soon made a Breach in the Walls. Whereupon the Tyrants were seiz'd with no little Fear and Consternation, not knowing how to proceed; so that *Titus* became Master of all the City on *Saturday* the 8th of *September*. The Power of Heaven appear'd in the Overthrow of these Wretches; for they abandon'd their Towers, which were their only Strength, and in vain sought to escape, by hiding themselves in Vaults and Privies, from whence both *John* and *Simon* were dragg'd, the former being condemn'd to perpetual Imprisonment, and the latter reserv'd for a Triumph. The rest were all put to the Sword, and *Titus* commanded both the Temple and the City to be entirely raz'd, by a Plow being brought over it by *Turnus Rufus*, according to the ancient Custom, which remarkably accomplish'd our Saviour's Prophecies, *That not one Stone shou'd remain upon another*; only he preserv'd the West part of the Wall with three Towers, which for their Strength and Beauty might bear Testimony of the Stateliness of the City to Posterity.

The Seditious flee to the Upper City.

Titus is Master of all the City.

Which he entirely demolishes.

The Soldiers offer'd to have crown'd *Titus* as a Conqueror for this Act, and upon the Account of his extraordinary Valour in the Siege, in which he had in one Encounter slain twelve Men with his own Hands. But *Titus* modestly refus'd the Honour, denying himself to have been the Conqueror, and declaring, *That he only executed the Designs of Heaven, which had apparently manifested its Wrath against the*

Jews. To this fatal End came the famous City of *Jerusalem*, after a Siege of about five Months, having from King *David's* Reign flourish'd under God's own Hand and Protection for above 1100 Years; and it is remarkable, that this fatal Siege began a little before the *Passover*, at the same Time, that they had most barbarously treated and put to Death the Son of God. Never was any Siege in the World more memorable, the Captives amounting to 97000, and those who perish'd in the Siege to 1100000, which last Number being added to the 237490, which *Josephus* particularly enumerates in the *Jewish* Wars, it makes 1337490. So heavy was the Guilt of our Saviour's and his Saints Blood upon this wretched Nation, and so abominable were their Vices, that we have Reason to agree with the last nam'd Author, who believ'd, That if the *Romans* had not come against them, the City would have been swallow'd up by the Earth, or else by Thunder-bolts and Lightnings have born the Punishment of *Sodom*, whose Inhabitants they exceeded in Wickedness. Here ended the Temporal State and Oeconomy of the *Jews*; and that Province, which had been govern'd by the *Romans* in a great Measure as their Friends and Protectors, was now made Captive; and the *Jews*, once the freest People in the World, were made Slaves, banish'd, sold, and dispers'd throughout all Parts of the World. This did also most compleatly fulfil the ancient Prophecie of the *Scepter's departing from Judah*; tho' it was in some Measure accomplish'd under the Reign of *Herod the Great*. That this dismal Destruction of *Jerusalem* is set out in *Matth. 24.* as the Destruction of the whole World, or at least as a renowned Type of it, need not seem strange, if it be consider'd, that it was the Destruction of the Lord's own Habitation, and the Place chosen before all other Places, to put his Name there, and the Destruction of the State and Policy of his old peculiar People; a People once highest in his Favour, now deepest in his Displeasure, whose Rejection was now seal'd by the Ruin of their City and Temple. So that the Evangelical State succeeding the *Jewish*, may be call'd a new World, a new Church and Oeconomy; according to the Apostle, *Old Things are past away, behold all Things are become new*, 2 Cor. 5. 17. This was compleated 37 Years after our Saviour's Crucifixion, in the 2d Year of *Vespasian's* Reign, under the Consulships of *Vespasian* and *Nerva*.

The Number of
the Jews slain.

The End of the
Jewish Oeconomy.

C H A P. VIII.

From the total Destruction of Jerusalem, to the Beginning of the second General Persecution of the Church, under the Emperor Domitian.

Containing the Space of near 25 Years.

I. **T**HE *Jews* were now an accursed abandon'd People, without Scep-
ter, without Sacrifice, without Altar, without Ephod; yet still they retain'd their Circumcision, their Sabbath, their Paschal Lamb, and some other Ceremonies, as a Mark that God had put upon them, as he once did upon *Cain*, that they might not be wholly exterminated. And thus they were distinguish'd, and likewise dispers'd through all Nations, that the whole World might be Witnesses of their Punishment and Obstinacy; and that they might be as *Esau*, Servants to the true *Israel* the *Christians*; in bearing and transmitting the Holy Scriptures; not for their own Advantage, but for a Testimony of the Truth, against the *Pagans* and themselves. And now the *Christians* began to lift up their Heads with Confidence, after their severe Persecutions, being assur'd of an approaching Summer, and a certain Redemption; and knowing that the Kingdom of God was even at their Doors. For God had now sent his Ministers with the Trumpet of his Gospel, to gather together his chosen People in the utmost Parts of the World; all which, as our Saviour told his Disciples, shou'd be accomplish'd before one Generation pass'd away. So that *Christianity* now flourish'd and increas'd more than ever; and Churches were establish'd, and Bishops were plac'd in all great Cities in the *Roman Empire*. In *Antioch*, *Evodius* the Bishop of that City dying, he was this Years succeeded by the famous *Ignatius* call'd *Theophorus*, a Disciple of St. *John's*; yet first ordain'd into this Church by St. *Paul*, as *Evodius* was by St. *Peter*, according to the Author of the Apostolick Constitutions: Which is no ways contrary to Probability, since many have observ'd, that where St. *Peter* and St. *Paul* preach'd, and founded a Church in the same City; one being an Apostle of the Circumcision, and the other of the Uncircumcision, the Church was divided into two *Cætus*, or Assemblies, under their respective Bishops. In this City both the Apostles laying the Foundation, each committed the Superstructure to a distinct Successor, *Evodius* succeeding St. *Peter*, and *Ignatius* St. *Paul*; till *Evodius* dying, about the Time of the Destruction of *Jerusalem*, when the Distinction between the *Jewish* and *Gentile* Converts began to fail, there was a Coalition of both the *Cætus* under the surviving Bishop *Ignatius*. So *Dionysius* of *Corinth* seems to imply, was his Church founded; and so without doubt was the Church of *Rome*, where *Linus*, and after him *Cletus* or *Anacletus* succeeded St. *Paul*, and *Clement* St. *Peter*, till at length both the *Cætus* had their Union under *Clement*; which naturally solves all the Difficulties of the first Succession in many Churches.

Titus having finish'd his great Work, and winter'd at *Cæsarea*, went to *Berytus* and *Antioch*, and from thence turn'd back to *Alexandria*, in order to go for *Rome*. In this Journey, he pass'd by the Ruins of *Jerusalem*, upon the Sight of which, he cou'd not but deplore the Loss of that noble City, cursing the Seditious, and lamenting that his Virtue shou'd be made known by the Calamity of that miserable People. At *Rome* all Mens

A.D. 70.
Vesp. 1

Ignatius, the
second Bishop of
Antioch.

Vesp. 2
Titus weeps
over Jerusa-
lem's Ruins.

He and his Father triumph.

Is honour'd with a Triumphal Arch.

The Temple of Janus shut up.

Vespasian's Regulations.

Mouths were fill'd with the Praises of *Titus*, who had shewn himself so expert a Soldier and Commander; and a Triumph was decreed by the Senate, both for him and his Father, who had so bravely manag'd the Beginning of the *Jewish* War. *Titus* being return'd to *Rome*, was receiv'd with the universal Applauses of the whole City, and about the End of the Month *April* both the Father and the Son enter'd upon their Triumphs, which was as solemn and magnificent as *Rome* ever saw. For the Spectacles there exhibited both for Number, Variety and Charge, were admirable in all Things which Human Invention cou'd possibly supply; and all Things that ever were esteem'd valuable or beautiful among Persons abounding in Wealth and Prosperity, were that Day expos'd in the Triumph; largely displaying the wonderful Power and Magnificence of the *Romans*. Among the rich and glorious Spoils, were expos'd incredible Quantities of Gold taken out of the Temple; after which was carry'd the Body of the *Jewish* Law, the last, and not the least remarkable of all the Spoils. In this Triumph *Simon* was ignominiously dragg'd along with a Rope about his Neck, and afterwards slain. *Titus* had a Triumphal-Arch erected to his Honour, of extraordinary Beauty and Workmanship, describing all his noble Exploits against the *Jews*, which to this Day continues almost intire, as a lasting Monument against that impious and perverse Nation. *Vespasian* likewise began a new Temple to *Peace*, to contain the *Jewish* Spoils; and now having quieted all Nations, as well as the *Jews*, he shut up the Temple of *Janus*, in Token of an universal Peace, it having stood open about five Years. And thus after the most dreadful Storm that ever hapned, and the most signal Vengeance, which was attended with Wars in every Nation, and an universal Concussion of Nature, there succeeded a great Calm throughout all the Parts of the World.

After this happy Peace, *Vespasian* proceeded to the Regulation of the numerous Abuses and Corruptions in the State, begun in the late Reigns and the civil Confusions; and what he undertook, he perform'd with great Wisdom and Resolution. He first restrain'd the Luxury and Licentiousness of his Officers and Soldiers, not sparing those who had been Helpers to him and Partners with him in his Victories, not omitting any Thing that might restore the ancient Discipline. He took no less care in purging and reforming the two principal Orders among the *Romans*, the *Senators* and *Equites*, of both which he took a strict and particular View; and fearlessly turn'd out all such as he found unworthy of their Places and Dignities, supplying their Places with the most deserving Persons he cou'd procure either in *Italy* or the distant Provinces. He likewise strictly examin'd into all the Courts of Judicature, where he found the Number of Processes and Law-Suits swell'd to such an unreasonable Bulk, that innumerable Actions were left undetermined; for the finishing of which, he qualify'd many knowing Persons, and made many excellent Laws to reduce and digest such Matters into a far less Compass. To reform the Corruptions of Usurers, and the Looseness of Youth, he ordain'd, That no Usurer should recover any Money of young Heirs, if it was lent to be repaid with Advantage upon the Decease of their Fathers. And as he was severe in punishing Vice and Lewdness, so he was no less remarkable for rewarding all Kinds of Merits; in which he extended his Liberality to Men of all Ranks, compleating the Estates, and settling Pensions upon many decay'd Persons, when their Wants proceeded from no manifest Crime of theirs. His Courtesy and Clemency appear'd constantly both in publick and private, so that scarce one innocent Person was punish'd throughout his Reign; and so contrary was his Temper to that of

of most of his Predecessors, that he cou'd not so much as look upon the Sufferings of a Criminal, without signifying his Compassion by his Sighs and Tears. But tho' he was thus mild and humble, brave and generous, yet he did not preserve himself from the Scandal of Avarice and Rapaciousness, which was grounded upon his numerous and peculiar Impositions, particularly his Excise upon Urin; at which when his Son *Titus* was offended, he took some of the first Money that came from thence, and demanded if *the Smell offended him?* And yet, proceeded he, *this comes all out of the Urin.* In this Year he order'd *Libertus Maximus* and *Bassus* to sell all the Lands in *Judæa*, and appropriated all to himself, leaving there only 800 Soldiers, and giving them a Place to inhabit call'd *Emmaus*, five or six Miles from *Jerusalem*. He also impos'd a Tribute upon all the *Jews* in the *Roman Empire*, commanding every Person yearly to pay two *Drachma's* to the Capitol, as they had formerly done to the Temple at *Jerusalem*. And thus the miserable *Jews*, who rejected the *Messiah*, and wou'd own no King but *Cæsar*, now were constrain'd to acknowledge the Idol of *Jupiter* for their God.

His Avarice.

He fills the Lands of Judæa.

At this time, the Church of God, tho' flourishing and free from Persecution, was much disturb'd and infested with several Heresies, proceeding in a great measure from a Mixture of *Samaritanism*, *Judaism* and *Christianity*. For besides the immediate Followers of *Simon Magus* and the *Gnosticks*, those of *Menander*, *Ebion* and *Cerinthus*, began to shew themselves, to the great Danger of the *Christian Faith*. To give some Account of each, 1. *Menander* was a *Samaritan*, and like *Simon* a notorious Impostor and Magician, abounding with more monstrous Illusions than he; declaring himself a Saviour, sent from above for the Restauration of Mankind, and teaching, that no Man cou'd otherwise overcome the Angels, the Makers of the World, unless he was first instituted in the Magical Knowledge deliver'd by him, and initiated in his Baptism: Of which Baptism those who were accounted worthy, he affirm'd shou'd be Partakers of a perpetual Immortality in this very Life, and continue always young and vigorous in this World. With these and other of his Master *Simon's* Opinions he seduc'd many in *Antioch*; and tho' the Extravagancy of his Notions made them less infectious, yet they were continu'd in the second Century, particularly by *Baslides* and *Saturninus*. 2. *Ebion*, so call'd from his affected Poverty, and born in *Cocaba* a Village in *Palestine*, spread his Heresy in *Trachonitis*, and among the *Christians* who had retired to *Pella*, where he gain'd many Followers. These deny'd the Divinity of our Saviour, acknowledg'd him an excellent Person, but believ'd that he was born of *Joseph* and *Mary*. They enjoyn'd the Observation of the Law of *Moses*, as necessary to Salvation, retain'd Circumcision, the Sabbath, and other Ceremonies; but to shew themselves *Christians*, they kept the first Day of the Week, in Commemoration of the Resurrection of *Jesus*. They receiv'd all the Writings of the Old Testament; but for the New Testament, they rejected all but *St. Matthew's Gospel*, or rather the Gospel according to the *Hebrews* or *Nazarens*; and particularly condemn'd *St. Paul* as an Apostate, for proving the Dissolution of the *Mosaick Law*. 3. *Cerinthus* spread his Heresie principally in *Ephesus* and *Asia Minor*, which in some Things was the same with that of *Ebion*; particularly in the Denial of the Divinity of our Saviour, in the acknowledgment only of *St. Matthew's Gospel*, and in affirming the Obligation of the *Mosaick Rites*. He asserted the Creation of the World by Angels, as did the *Gnosticks*; and to insinuate himself among the Vulgar, he boasted of strange Revelations and Illuminations. He also taught that as *Jesus* was but a meer Man, *Christ* descended upon him in the

Heresies.

Menandrians.

Ebionites.

Cerinthians.

Like-

Likeness of a Dove, and that then *Jesus Christ* revealed the Father, who before was unknown; and that at last *Christ*, who was incapable of Suffering, forsook *Jesus*, and left him to suffer Death. And lastly, that his Kingdom afterwards should be Terrestrial, in the City of *Jerusalem*, where Men shou'd be blest'd with all Kinds of carnal Pleasures for a thousand Years.

St. Jude writes
his Epistle.

About the latter End of this Year 71, or the Beginning of the next, according to Mr. *Dodwell*, the Apostle *Jude* wrote his short Epistle, which is plac'd the last of those seven in the sacred Canon, which are call'd *Catholick*. It has no particular Inscription as the other six have, but it was probably intended for the *Jewish* Converts in their several Dispersions, as St. *Peter's* Epistles were. ' In it he first shew'd his Design to write to ' them in general of the common Salvation, and to confirm them in it; ' but seeing the Doctrine of *Christ* attack'd on every Side by Hereticks, ' he thought it more necessary to exhort them to stand manfully upon ' the Defence of the Faith once deliver'd to the Saints, and to oppose ' those false Teachers who so much labour'd to corrupt it. The Here- ' ticks meant in this Epistle were some of the *Gnosticks*, but especially ' the *Ebionites*, whose Manners were as corrupt as their Doctrine, also ' imagining Faith without Works sufficient for Salvation. So that his ' Subject is much the same with St. *Peter's* second Epistle, whose Sense ' he mostly follows, and often uses the very same Expression; but be- ' cause the Infection had spread it self farther, and gotten more Ground, ' he oppos'd these Hereticks with more Zeal and Sharpness than St. *Pe- ter*. Yet with a Spirit of Charity he exhorted the *Christians* to labour ' by all gentle Methods to save them, and to take them out of the Fire, ' into which their own Folly had cast them. Several Persons have an- ciently doubted of the Authority of this Epistle, because it quotes the Apocryphal Book of *Enoch*, and also brings the History of the Arch- angel St. *Michael* disputing with the Devil concerning the Body of *Moses*, taken out of another Apocryphal Book, intituled, *The Ascension of Moses*. But this does not diminish the Reputation of this Epistle, nor add so much to the Credit of those Apocryphal Books; since they might contain some Truths as well as many Errors, which St. *Jude*, inspired by God, knew well how to distinguish. *Eusebius* tells us, that in his Time most Churches made Use of this Epistle; and it is evident that before the End of the 4th Century, it was universally acknowledg'd for Cano- nical Scripture, in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers. And *Origen* says of it, That in a few Lines it contains many Words full of divine Power and Grace.

A.D. 72. II. Tho' *Titus* had conquer'd *Palestine* and the *Jews* by the taking^{71st} of *Jerusalem*, yet for a long Time after, two or three strong Castles Vesp.^{3/4} held out; the last of which was the impregnable Fortrefs *Massada*, which was kept by *Eleazar*, Grandson of *Judas Galileus*; who finding that he could subsist no longer, persuaded the Besieged, to the Number of 960, to kill themselves with their Wives and Children, having first burnt the Castle and all that was valuable in it. This was done upon the 15th Day of *April*, and compleatly finish'd all Wars and Rebellions in *Judea*, which began about six Years before. But many of the Robbers and Assassins that escap'd from this Country, fled into *Aegypt*, where per- suading the *Jews* in those Parts to revolt, great Disturbances were rais'd, which ended with the Death and Ruin of these Incendiaries. And this so far provok'd the Emperor, that he order'd *Lupus* the Governor to demolish the *Jews* Temple near *Memphis*, which *Onias* had built above

The End of the
Jewish War.

Their Temple in
Aegypt demo-
lish'd.

300 Years before. Which Order was not executed in the Rigour; but the Temple was rifled of all its Gifts and Riches, shut up, and all Persons forbidden to come at it, so that there was not the least Footstep of Religion left there. About the same Time a certain Jew nam'd *Jonathan*, a Weaver, escaping to *Cyrene*, rais'd a Tumult there; and persuading the Vulgar that he wou'd shew them Signs and Wonders, he soon led 2000 into the Deserts. But *Catullus* the Governor of *Libya*, by a Party of Horse and Foot, in a short Time defeated them, and took *Jonathan* Prisoner; who falsely accusing the most wealthy of his Countrymen, as Authors of this Rebellion, *Catullus* without any farther Enquiry put 3000 Jews to Death at once. Besides these Miseries and Calamities, with which *Josephus* concludes his famous History, *Eusebius* tells us that *Vespasian* commanded all those that were of the Family of *David* to be diligently sought out, lest any one of the Royal Race shou'd be left remaining among the Jews; and that upon this, a most severe Persecution was again brought upon the Jews.

They met with new Miseries.

All things being quieted and settled in *Judaea*, it is believed that the Christians at *Pella* at this Time return'd to *Jerusalem*, and the neighbouring Parts, with their Bishop *Simeon*; where they built some few Houses, and a little Oratory upon Mount *Sion*, in the Place of that *Upper Room* where the Apostles assembled after our Lord's Ascension. About the same Time it is most probable that the Apostle *Barnabas* wrote his Epistle to the Jewish Converts; an Epistle of great Repute among the Ancients, and sometimes read in the Christian Churches, but never admitted into the Canon of the holy Scripture. According to the Jewish Way of Writing, the Frame and Contexture of it is intricate and obscure to us, made up of uncooth Allegories, with some forc'd and improbable Interpretations of Scripture. ' Its main Design is to prove that the Law was abolish'd ' by the Gospel, that the legal Ceremonies were then useless and unprofitable, and that it was necessary that *Jesus Christ* shou'd be incarnate ' and suffer Death. It has indeed no Inscription, but the Matter of it ' evidently shews, That it was written to the Jews, many of whom ' after they were become Christians were still fond of the Law, and observed its Ceremonies as necessary to Salvation. *Origen*, for this Reason calls it a *Catholick Epistle*, because it was not intended for a single Church or People, but a whole Nation. In the last Part of it, ' he gave excellent Rules for Manners, desiring the Prayers of them to ' whom he writ, calling them the Children of Love and Peace. The Agreement in the Subject between this Epistle and St. *Paul's* to the *Hebrews*, has made *Tertullian* and some others to attribute this last to *Barnabas*, not having seen perhaps the Epistle it self that bears his Name. How long *Barnabas* liv'd after this, we have no Certainty; it is generally said that he dy'd a Martyr in his own Country *Cyprus*, being ston'd by the Jews at *Salamis*, and bury'd within a Quarter of a Mile of the City. Both the Greek and Latin Church keep his Feast on June 11. Some have attributed to him a Gospel full of Fables, which is condemn'd by Pope *Gelasius*.

The Christians return to Jerusalem.

The Epistle of Barnabas writ.

In this Year 72, several Writers place the Death of the Apostle *Jude*, who having propagated the Gospel in *Syria* and *Mesopotamia*, generally working as an Husbandman, at length travell'd into *Persia*; where after great Success in his Apostolical Ministry, he was at last for his free and open reproving the superstitious Rites and Usages of the *Magi* cruelly put to Death. Some say he was shot to Death with Arrows, and others that he dy'd in Peace at *Berytus* in *Phœnicia*. The ancient Martyrologies place his Feast with St. *Simon's* on the 29th Day of June, and the 28th

The Death of St. Jude.

of

The Death of
St. Bartholo-
mew.

of *October*, and some have attributed to him a false Gospel condemn'd by Pope *Gelasius*. After all, the Time and Manner of St. *Jude's* Death is very uncertain. Nor have we greater Certainty of the Death of the Apostle *Bartholomew*, which is by some plac'd in the same Year. This Apostle, after he had preach'd with great Success in the hither *India* or *Arabia Felix*, into which he carry'd St. *Matthew's* Gospel, is said to have remov'd into *Lycaonia*, and last of all to *Albanople* in the greater *Armenia*, or rather *Albania*, a City upon the *Caspian* Sea, and miserably overgrown with Idolatry: From which, while he sought to reclaim the People, he was by the Governor of the Place commanded to be crucify'd, which Punishment he chearfully underwent, comforting and confirming the *Gentile* Converts to the last Minute of his Life. Some add, that he was crucify'd with his Head downwards, others that he was dead, and his Skin first taken off, a barbarous Punishment much in Use in those Eastern Countries. His Feast, according to the ancient Martyrologies, is to be kept on the 24th Day of *August*, but the *Greeks* observe it on the 11th of *June*. The Hereticks afterwards forg'd a fabulous Gospel under his Name as well as St. *Jude's*, which has been sufficiently exploded.

A.D. 73.
Vesp.⁴

The following Year is said to be signaliz'd with the Death of the Apostle *Thomas*; but with as much Uncertainty as any of the former. To this Apostle, according to the Tradition of the Church in *Origen's* Days, was allotted *Parthia*, which then contain'd all *Persia*; and some have given us a Catalogue of the several People in that Kingdom, to whom *Thomas* preach'd, namely the *Medes*, *Persians*, *Carmanians*, *Hyrca-nians*, and *Bactrians*, besides the *Magi*, to whom *Pliny* allots a distinct Region of *Persia*, and who liv'd in several other Places of the East. St. *Chrysostom* says, That St. *Thomas*, who at first was the most weak and most incredulous of all the Apostles, became, though the Condescension of *Jesus Christ* to satisfy his Scruples, the most fervent, powerful and invincible of them all, and went through almost all Parts of the World, and liv'd without Fear in the midst of the most barbarous Nations, performing his Duty without any Regard to his own Security or Life. And being encourag'd by a divine Vision, he travell'd forwards into the *Indies*, to *Maliapur* and the Country of the *Brachmans*; where after many Travels and Labours, he by his Miracles converted *Sagamo* the Prince of the Country, with many others. This much exasperated the *Brachmans*, who fearing the Downfal of their Rites and Religion, resolv'd upon his Death; and accordingly at a Tomb not far from the City, where the Apostle often retired for his Devotions, while he was intent at Prayer, they first loaded him with Stones and Darts, till one of them coming nearer, ran him through with a Lance. His Feast, according to the Martyrologies, is to be observ'd on the 21st Day of *December*. Several Books have been attributed to him, namely, his Acts compos'd by *Lucius Carinus*, his Voyages, his Gospel compos'd by the *Manichees*, and Revelation, all condemn'd by *Gelasius*. From these first Plantations of *Christianity* in the Eastern *Indies* by this Apostle, there is said to have been a continu'd Series and Succession of *Christians* in those Parts to this Day, and still call'd by the Name of St. *Thomas-Christians*.

The Death of
St. Thomas.

But to return from thence to *Rome*, in the same Year 73, a Nobleman and Philosopher, call'd *Helvidius Priscus*, suffer'd Death upon the Account of his insolent and seditious Practices; and the rest of his Sect following his Steps, *Vespasian* thought fit to banish all the Philosophers out of the City, besides *Musonius Rufus*. Not long after, *Demetrius* the *Cynick* meeting the Emperor upon the Road, wou'd shew him no Respect, but

Vespasian ban-
ishes the Phi-
losophers.

but proceeded so far as to revile him openly; but he generously pass'd it by, inflicting no other Punishment upon him, than the bare stiling him by the Title of *Dog*, as alluding to the Name of his Sect. In the following Year, *Vespasian* join'd his Son *Titus* with him in the Quality of A.D. 74. Cenfor, and they two made the last publick *Census* or Numbering of the *Roman* Citizens that was ever known; in which *Pliny* observes that 10- Vesp. 5. several Persons were found of an extraordinary Age, particularly of 110, ^{He makes the} of 120, of 130, of 140, and two of 150 Years. Which may make us ^{last Census in} wonder at the Age of many of the Ecclesiasticks and Saints of this Time; particularly of *St. John*, *St. Ignatius*, *Simeon*, *Quadratus*, and others, who saw *Jesus Christ* in the Flesh, yet liv'd till the Reigns of *Trajan* and *Adrian*. ^{Rome.}

In this Year it is suppos'd that the Evangelist *Luke* dy'd, having after ^{The Death of} *St. Paul's* Death preach'd the Gospel with great Success in *Ægypt* and *Libya*, according to some, and also in *Dalmatia*, *Galatia*, *Italy*, and *Macedonia*, according to others. As to his Death, some fix it in one Place; and some in another; and whether he dy'd a natural or violent Death, we have no certain Account: Yet most do assert his Martyrdom, and *Nicephorus* assures us, That being in *Greece*, a Party of Infidels made Head against him, drew him to Execution, and for want of a Cross, hang'd him upon an Olive-Tree, in the 84th Year of his Age, according to *St. Jerom*. And thus we have given as true an Account as we can find, of the Actions and Deaths of all the Apostles and Evangelists, besides *John* and *Simon*. And as for the former, we shall speak of him afterwards; but for the latter, we are told by some, that he went into *Ægypt*, *Cyrene* and *Africa*, and that after many Converts made there, he travell'd into *Libya* and *Mauritania*, where he not only display'd the Glory of *Jesus Christ* by his Preaching, but by a great Number of Miracles. From these Countries he is said to have gone into *Britain*, where having converted and baptized great Multitudes to the Faith, he was after many other Persecutions, crucify'd by the Infidels, and bury'd there. Others give a different Account of his Death, so that we can have no Certainty either of the Time or the Manner of it. God has thought fit to conceal from us, the holy Actions and Lives of many of his choicest Servants, that we may be satisfy'd in having our religious Deeds known to him alone, and not like the *Scribes* and *Pharisees* affect the Praise of Men. His Feast is kept with *St. Jude's* on *October* 28th, but the *Greeks* celebrate it on *June* 10th. ^{The Death of} *St. Luke.*

All Things now being in a quiet and peaceable Condition in the *Roman* A.D. 75. Empire, *Vespasian* in the 6th Year of his Reign consecrated his famous Vesp. 6. Temple of *Peace*, which he began immediately after the Destruction of *Jerusalem*. Having bestow'd great Charges upon it, he also beautify'd <sup>V-
espasian con-
secrates the
Temple of
Peace.</sup> it with divers Pictures and carved Works, placing all the Rarities in it that in former Ages had been gather'd together from the utmost Parts of the Earth. And among these he plac'd all the golden Vessels, and other rich Utenfils which the *Jews* had in their Temple, expressing a great Veneration for them; but the *Jewish* Law, and the Tapestry or purple Veils of the Sanctuary he commanded to be kept in the Palace. At this Time the *Jews* began in some Measure to recover their Misfortunes, tho' they lost all the Benefit of *Jerusalem*, erecting a famous School at *Jabneh* near *Joppa*, where they still retain'd their great *Sanhedrim*, which, <sup>The Jewish
Sanhedrim sit
at Jabneh.</sup> as *Dr. Lightfoot* says, they kept up in the same Lustre and State, as it had been for many Years before the City's Ruin. It seems, *Jochanan* Vice-President of the *Sanhedrim*, escaping by a Stratagem from *Jerusalem* in the Siege, afterwards obtain'd so much Favour from the Emperor, that this

Assembly might be fix'd at *Jabneh*, where it had been for some few Years before the *Jewish Wars*. This being allow'd, he was made President of the *Sanhedrim*, and in this Year was succeeded by *Gamaliel II.* the Assembly being continu'd at this Place till the Reign of the Emperor *Adrian*.

A.D. 76. The three following Years afford us very few Materials proper for our Purpose. In the first, *Eusebius* in his *Chronicon* mentions the Destruction of three Cities in the Isle of *Cyprus* by a great Earthquake; of which *Salamis* and *Paphos* were two; Cities sufficiently enlightned by the Apostles *Paul* and *Barnabas*, if they had made the best Use of their

A.D. 77. Doctrine. In the second, *Pliny* the Elder dedicated his great Work the History of Nature to the Emperor's Son *Titus*, now the sixth Time Consul, near four Years after he had celebrated the last *Lustrum* or Censur in *Rome*. About the same Time *Eusebius* tells us that so great a Pestilence rag'd in *Rome*, that for many Days together, there dy'd 10000 in a Day; during which Plague, a Woman nam'd *Alcipa* was deliver'd of an Elephant. The third we find most remarkable for the Impostor *Peregrinus*, a *Cynick* Philosopher, who pretended a great Veneration for the *Christian* Religion, into which he was baptiz'd; and he made

A.D. 78. Profession of it with such a seeming Zeal, that he procur'd himself to be imprison'd by the *Pagan* Power, in which he made a great Shew of Patience and Resignation. And being once a Person of considerable Note, he by his Agents procur'd large Contributions from the *Christians* in many Places; after which he return'd again to his *Paganism*, got free from his Imprisonment, and derided the *Christians* for having greatly enrich'd him at their Expences. But not long afterwards, being universally hated and rejected, he fell into great Poverty; and at the *Olympick Games*, excited by a diabolical Vanity, he is said to have leap'd alive into the Fire, like the *Indian Brachmans*. In all Probability this is the same Person against whom the Scoffer *Lucian* wrote with so much Satyr.

In the next Year 79, *Vespasian* being now in his ninth Consulship, and his Son *Titus* in his seventh, and having perform'd many great and noble Acts to the happy Establishment of the Empire, was surpriz'd at *Campania* with some light Motions of a Distemper; when immediately he cry'd out, according to the Dictates of his *Pagan* Principles, *Methinks I am going to be a God*. His Indisposition caus'd him to remove to the City, from whence he retir'd to *Cutylæ*, and an Estate he had about *Reate*, which he usually visited every Summer. In which Place, notwithstanding the Encrease of his Distemper, he still manag'd the Affairs of the Empire as formerly: But having corrupted his Entrails by the Use of cold Water, he was after a short Time suddenly taken with a Flux, which soon brought him to such Weakness, that he was ready to faint; when of a sudden he cry'd out with his former Courage and Bravery, *An Emperor ought to die standing on his Feet*; and so raising himself up, he expir'd in the Hands of those who supported him. His Death was highly lamented, and his Memory gratefully preserv'd by all the great and wise Men of the Empire, being a Prince of extraordinary Management and Moderation, next to *Julius Cæsar* in War, and to *Augustus* in Peace; one whom Providence seem'd to have rais'd on purpose for the Recovery and Restoration of the *Romans*, and the Ruin and Desolation of the *Jews*, and one who acted nothing against the *Christians*, but as they were accidentally involv'd under the Notion of *Jews*. He was the second *Roman* Emperor that dy'd a natural Death, it being in the 69th Year of his Age, and on the 24th Day of *June*; having reign'd ten Years wanting six Days, reckoning from

The Death of
Vespasian.

from the first of July 69, when he was first proclaim'd Emperor at *Alexandria*.

III. Upon the Decease of *Vespasian*, his eldest Son *Titus*, now near 39 Years of Age, succeeded by general Consent; as well as by his Father's Will, tho' not without some Obstructions from his ambitious Brother *Domitian*. Tho' *Titus* had serv'd in many Wars with great Honour, and discharg'd many civil Offices with no less Wisdom, yet during his Father's Reign, he had given too many Occasions of Prejudice and Aspersions, upon the Account of his Severity and voluptuous Life, his extravagant Passion for *Agrippa's* Sister *Bernice*, and his promoting his Father's Impositions and Extortions; insomuch that he was generally look'd upon as a second *Nero*; and scarce any Man arriv'd at the Empire with a more fully'd Reputation, or a greater Repugnancy of the People. But in a short Time these Accusations turn'd all to his Advantage, and his Virtues gain'd him a Reputation under the Burthen of an Empire, which he cou'd not obtain under the Freedom of a private Person; in which he proceeded with so much Prevalence upon the Hearts and Affections of all People, that he came to be generally stil'd, *The Love and Delight of Mankind*. He began first with the moderating his Passions, and bridling his strong Inclinations; particularly withdrawing himself from the Company of his beloved Queen *Bernice*, and discharging several Persons who were formerly the chief Instruments of his Pleasures, rightly judging them unbecoming the Dignity of his Office. In all which Matters, he shew'd such a happy Mixture of firm Resolution and easie Modesty, that of him it was said, *That if ever any Man truly abstain'd from what was his own, He was the Person*. The Excellency of his Temper has been applauded by Writers of all Ages, and St. *Augustine* stil'd him by the Title of a most sweet Prince; and when he enter'd upon the Office of *Pontifex Maximus*, he solemnly protested, *That he did it to keep his Hands pure and undefil'd from Blood*. One of his principal Methods was never to send away any Petitioner with an unpleasing Answer, declaring, *That no Man ought to depart sorrowful from the Presence of a Prince*; and he was naturally so desirous of doing Good, that one Night being told he had done nothing for any Person that Day, he thus readily express'd his Concern, *My Friends, I have lost a Day!* A Sentence worthy of an Emperor, and even of a Christian.

Titus in the Beginning proceeded with all Wisdom and Diligence in the great Affairs of the Publick, particularly in the regulating and reforming of several Mischiefs which had not been perfectly remov'd in his Father's Reign; amongst which that of *Informers, Promoters, and Pettifoggers* was very notorious, who had their Rise from the Licentiousness and Impunity of former Reigns, and daily encreasing in Corruptions, became the Authors and Fomenters of all Kinds of Heats and Dissentions. Of these this Emperor daily made publick Examples, condemning them to be scourg'd and beaten with Clubs in the publick Forum, then to be drag'd through the Theatre, and at last, part to be sold as Slaves, and part to be transported to uninhabited Islands, till he had utterly exterminated those Pests of the City. And to put a farther Stop than his Father had to the Corruptions and Tedioufness of Law-Suits, he prohibited, among other Things, that the same Cause shou'd be try'd by several Laws; or that any one shou'd enquire into the Estate of any dead Person, after a set and precise Number of Years. Notwithstanding the Excellency and Mildness of the present Government, we are told that *Linus*, St. *Peter's*, or perhaps St. *Paul's* Successor, suffer'd Martyrdom this Year in *Rome*; *Linus suffers,* tho'

tho' most probably without the Emperor's Knowledge. The Year of his Death is uncertain; yet *Eusebius* positively fixes it in the second of *Titus*, or, as Mr. *Dodwell* regulates it, the first; after he had been Bishop of *Rome*, or perhaps only of the *Gentile* Converts in *Rome*, twelve Years; to which others add 4 Months and 12 Days. He was succeeded by *Anacletus* or *Cletus*, who held the Bishoprick about twelve Years

Cletus the second Bishop of Rome.

longer. In the short Reign of this Emperor, there hapned some Misfortunes and Calamities no less astonishing than deplorable. The first was a dreadful and almost incredible Irruption of Mount *Vesuvius* in *Campania*, in the Beginning of *November*, which was accompany'd with violent Earthquakes, and wonderful Prodigies; and after it had ruin'd many Cities and People with a vast Tract of Land, the Ashes were carried through the Air into many distant Nations, particularly *Africk*, *Aegypt* and *Syria*, being so very great at *Rome*, that the Sun was darkned for many Days together. At this Mount, *Pliny* the Elder, and famous natural Historian, then Admiral of the *Roman* Navy at *Misena*, being desirous to discover the Reason of this wonderful Accident, by his too near approaching it, and his too great Curiosity, was suffocated in the Smoak. Besides this terrible Calamity, in the following Year, there hapned a great Fire in *Rome*, which lasted three Days, and as many Nights incessantly, consuming the Capitol, the Temples of *Serapis*, *Isis*, and *Neptune*, the *Pantheon*, and the Library of *Augustus*, with many other noble Buildings; God hereby evidently shewing his Displeasure against the *Romans* for their false Deities, the Cause both of their Vices and their voluntary Blindness against the Light of the Gospel. This was also succeeded by a dangerous Pestilence, in which there commonly dy'd ten thousand every Day; which Plague was suppos'd to have been occasion'd by the Ashes of Mount *Vesuvius*. In all these Miseries *Titus* behav'd himself not only with the Care and Regard of a Prince, but also with the Tenderness and Compassion of a Father, comforting the Distressed with his reviving Edicts, and assisting them as his own Revenues wou'd permit. Then to abate the Pestilence, and the Malignity of that Distemper, there were no Methods either human or divine that he neglected, seeking all Sorts of superstitious Rites, and all Kinds of Sacrifices, which he thought might be of any imaginable Use; in which he shew'd the Height of *Paganism*.

The Death of the Elder Pliny.

A.D. 80.

Titus. 1/2
Calamities in Rome.

In this Year *Titus* conferr'd particular Honours upon the celebrated *Josephus*, tho' his Countrymen were in very low Reputation with the *Romans*. His Father *Vespasian* had shewn great Respect to him, after the *Jewish* Wars, lodg'd him in his own House, made him a free Citizen of *Rome*, assign'd him a Pension, gave him Lands in *Judaea*, and above all order'd him a publick Statue. *Titus* increas'd these Favours, and in Honour to him, order'd his History of the Wars of the *Jews* now finish'd, to be deposited in the publick Library, and to be view'd by all men; after it had been carefully examin'd by himself, King *Agrippa*, and many others. The Writings of this Author have been highly valu'd by *Jews*, *Gentiles* and *Christians*, shewing a very polite Pen; and the Turn he gave to Things was extremely agreeable. His History is enrich'd with admirable Descriptions, most eloquent Speeches, and most sublime Thoughts; his Narration is clear and just; and, as one observes, he not only diverts his Readers, but also inclines them on which Side he pleases, raising and laying such Motions in them as he thinks fit. In short, his Genius and Accomplishments render'd him the most illustrious of his Countrymen; so that he may be said to have been a finish'd and compleat Historian, and might well be stil'd, as he is by many, *The Livy of the Greeks*.

Josephus's Wars of the Jews put into the publick Library.

Greeks. As for his History of *the Wars of the Jews*, which we are now speaking of, it is a continu'd Story from the Taking of *Jerusalem* by *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, beginning about 170 Years before our Saviour's Nativity, and reaching to the Year 72; consisting in all of 242 Years. But the most considerable and valuable Part of it is that of the six last Years, where, he describes the last Jewish War, the Destruction of *Jerusalem*, and the Miseries of his Countrymen in the most lively and affecting Manner imaginable, in which also is fully shewn the Completion of our blessed Saviour's Prophecies. And whoever wou'd carefully compare what our Lord has said concerning this War and Sackage of *Jerusalem*, with the Accounts thereof given by *Josephus*, might find so just a Correspondency between the Prophecy and the Completion, as wou'd make him imagine that the Historian had taken his Measures as much from our Lord's Predictions, as from the Event of Things; So that the History is highly useful for the Conviction either of *Jews* or *Pagans*.

In the following Year 81, the Emperor *Titus*, having been saluted *Imperator* the fifteenth Time, liv'd not long to enjoy that Honour, being suddenly snatch'd away, to the exceeding Detriment of the Empire; and to the unexpressible Grief of his Subjects. Not long before, at the finishing of certain publick Solemnities, in which he wept plentifully before the People, he retir'd into the Territories of the *Sabines*, somewhat more melancholy than formerly, being discourag'd by some unfortunate Omens. In his first Stage he was surpriz'd with a violent Fever, and being carried afterwards in his Litter, and finding that he must submit to Death, he could not refrain shewing his great Unwillingness to depart; and looking up to Heaven, with an uncommon Tenderness complain'd, *That he shou'd be taken away so undeservedly*; protesting, *That in the whole Course of his Life, he did not know of any Action but One that he ought to repent of*, which he did not mention. Shortly after he dy'd, in the same Town where his Father dy'd, not without Suspicion of Poison from his Brother *Domitian*. This was accompany'd with an universal Grief and Sadness throughout the City and Empire; and all the Senators without any legal or regular Convocation, hastened to the Senate House, and shutting the Doors for a Time, open'd them again, render'd more Thanks and Acknowledgments, heap'd upon his Memory more Praises and Encomiums, than ever any Emperor obtain'd, either before or after his Death. He dy'd in the Year 81, on the 13th Day of *September*, under the Consulships of *Silvanus* and *Verus*, being in the 41st Year of his Age, and having reign'd only two Years, two Months, and twenty Days.

The Death of
the Emperor
Titus.

IV. The venerable Respect all had for *Titus* and his Father, caus'd A.D. 81. his Brother *Domitian* to succeed him without Opposition, being now about DOMI-
thirty Years of Age. The Pride and Ambition of this Prince shortly TIAN,
appear'd in his declaring in open Senate, *That it was he, who had given the the twelfth Ro-
Empire both to his Father and Brother, and that they had but restor'd it to man Emperor.
him again.* Yet the Beginning of his Reign was generally acceptable to
the People, he shewing so little Signs of Cruelty and Bloodshed, that he
once resolv'd by Edict to forbid the sacrificing of Oxen, and also so lit-
tle of Avarice, that his chiefest Advice to them about him was to abhor
all Rapine and Sordidness. At first indeed, his Vices and Enormities were
happily temper'd by many wise and good Actions; in which Time he
spent and employ'd many of his Hours in divers Kinds of Exercises and
Diversions, particularly Archery and the like Games, in which he excell'd
to

to Admiration. But we must not omit one despicable Recreation of his, of which all Authors take Notice; and that was his usual Custom of retiring an Hour in a Day into his Chamber, in the Beginning of his Reign, where his sole Employment was catching of Flies, and pricking them through with a sharp Bodkin: A great Argument of a cruel and melancholy Temper. And afterwards this Temper was more shewn to Men than to Flies, and even to those of the highest Rank and Quality; and when the Vizor was taken off, he appear'd in his proper Colours, lazy and unactive, ill-natur'd and suspicious, griping and voracious, and barbarous and insolent to the utmost Degree. In his Fierceness and Brutality he equall'd *Nero*, and in this Particular exceeded him; that *Nero* was satisfy'd with commanding Execution to be done at a Distance, whereas this Tyrant took Pleasure in beholding his Cruelties exercis'd before his Eyes; which at length prov'd his only Diversion; for he did not, like *Nero*, delight in the Charms of Musick and such kind of Pleasures as wou'd naturally sweeten his morose Humour. In his Cunning and Dissimulation he resembled *Tiberius*; for he was not only fierce and implacable, but also exceeding subtle and artificial in surprizing, never pronouncing any dismal Sentence, but with an insinuating Preamble full of great Clemency and Mercy; so that whensoever he appear'd kind and gentle in the Prologue, he certainly prov'd cruel and bloody in the Epilogue.

A.D. 82. About the latter End of the first Year of this Emperor's Reign, the Apostle *John*, being principally at *Ephesus*, and having estab-

Dom. 1. blish'd many Churches in *Asia*, is said to have constituted his eminent Disciple *Polycarp* Bishop of *Smyrna*, at this Time. But the Time of this Apostle's coming into *Asia* is very uncertain, tho' most probably it was about the Year 70; and his usual Residence at *Ephesus* caus'd him to be call'd sometimes the Bishop of the City. But

The Acts of St. John at Ephesus.

since the Apostolick Authority was superior to that of Bishops, he did not confine himself to the Church of *Ephesus* in particular, but took Care of all the *Asian* Churches; nor did his Abode at *Ephesus* deprive *Timothy* of his Episcopal Authority, which *St. Paul* had formerly conferr'd upon him. Many Churches of Note and Eminency were of his Foundation and Erection, besides *Smyrna*, particularly *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, which together with *Ephesus*, make up the seven Churches which he mentions in his *Revelations*. *Apollonius*, who defended the Church in the Beginning of the third Age, assures us that this Apostle rais'd a Man from the Dead at *Ephesus*, and depos'd a Priest of *Asia* for writing the fabulous Voyages of *St. Paul* and *Thecla*, although he compos'd that Work in Honour of *St. Paul*, to whom he attributes them. *St. Epiphanius* affirms, That he was carry'd into *Asia*, by the special Conduct of the Holy Spirit, to oppose the Heresies of the *Ebionites* and *Cerinthians*; and *Irenæus* relates a Story, which he had from his Disciple *Polycarp*, That going with some Friends at *Ephesus* to a Bath, and finding *Cerinthus* the Arch-Heretick there before him, he with great Abhorrency turn'd back, crying out, *Let us escape immediately, lest the Building fall upon our Heads, since Cerinthus the Enemy of God and his Truth is in it*: By this Example teaching us to avoid the Society of such as abuse and corrupt the Truth. This is all that we find of this beloved Apostle, from his coming into *Asia*, to the second general Persecution.

Domitian's Regulations.

In this Year 82, the Emperor *Domitian* taking upon him the Office of *Censor*, and the Reformation of Manners, perform'd many Things worthy

worthy of a better Man; particularly, he suppress'd such Libels and defamatory Writings as any ways reflected upon Persons of Quality of either Sex. He turn'd a Senator out of the House, purely for his immoderate Delight in Buffoonry and Dancing; judging those Qualities below the Dignity of that venerable Order. From such Women as were light and scandalous in their Lives he took away the Privilege of Litters, and their Capacities of Legacies and Inheritance; and struck a Roman Knight out of the List of the Judges, for receiving his Wife after she had been divorc'd for such a Crime as Adultery. He was very diligent for a while in the Administration of Justice, and many Times sat himself in an extraordinary Manner in the Courts of Judicature, superseding the Partial Sentences of the *Centumviri*. He severely punish'd such Judges and Counsellors as were corrupt, and acted by Bribes; and in these Matters he was so careful, as to encourage the *Tribunes* in Person to accuse a particular *Ædile* of Extortion, and to demand Justice against him in the Senate. He pursued his Father's and Brother's Designs as to the reforming of tedious Law-Suits, and in banishing *Delators* and *Promoters*; and discharg'd such as had been sued in the Exchequer five Years before, and had their Suits still depending, not allowing any new Process but within a Year's Space; and with this particular Caution, that if the Informer made not his Charge good, he shou'd suffer Banishment. He likewise prohibited the Castration of Children; and of such as were already Eunuchs, and in the Possession of the Merchants, he moderated the Prices, and reduc'd them to a more reasonable Rate. In all which Regulations he shew'd great Pride and Contempt of his Father's and Brother's Management. Therefore in the next Year, because the Whoredoms of the *Vestal Virgins* had been accidentally neglected by his Father and Brother, he made a strict Enquiry after those Corruptions, and punish'd them without Mercy. Such as were convicted but once, suffer'd Death as other ordinary Malefactors; but others were bury'd alive, according to the ancient Custom, and their associate Male-Criminals scourg'd to Death. This Year a great Earthquake near the *Hellepont* gave an opportunity to the Magicians, *Chaldeans* and *Egyptians*, to enrich themselves from the People's Bounty under Pretence of offering Sacrifices to appease the Gods. And in the same Year *Domitian* shew'd so great a Hatred to Philosophers, Mathematicians and Astrologers, that he not only banish'd them out of *Rome*, but likewise out of all *Italy*, persecuting them with such Fury, that they were constrain'd to fly to many Nations.

A.D. 83.

Dom. 2.

³
as punishes the
Vestal Virgins.

And banishes
the Philosophers.

By Reason of the Loss of so many Ecclesiastical Records, the following Year affords us nothing but the bare Mention of the Death of *Anianus*, the first Bishop of *Alexandria*, next to *St. Mark*; who after 22 Years excellent Government of that Church, was succeeded by *Avilius*, the third Bishop of this vast City, who held the Dignity about 13 Years. The next Year after that, is remarkable for nothing so much as the prodigious Impiety of *Domitian*, whose exorbitant Pride at this Time exceeded almost all Example. For he not only caus'd his Statues in the *Capitol* to be made of pure Gold and Silver, but his Ambition carry'd him so far, as to assume Divine Honours; and He whose Crimes had render'd him unworthy of the Quality of Man, by his Pride equal'd himself with God. He stil'd himself the Son of *Pallas* or *Minerva*, and particularly assumed the Titles of *OUR LORD* and *OUR GOD*; decreeing likewise, that no Man shou'd presume to call him otherwise, either in Writing or Discourse. *Pliny* complains that the Way to the *Capitol* was crowded and incumber'd by the numerous Throngs that went to offer to the Statue of this Emperor; sacrificing Beasts to Him, who continually sacrific'd Men

A.D. 84.

Dom. 3.

⁴
Avilius the
third Bishop of
Alexandria.

A.D. 85.

Dom. 4.

⁵
Domitian assumes
Divine
Honours.

to

A.D. 86. to himself. The next Year, having finish'd the *Capitol* with great Magnificence, he engross'd all the Honour of the Foundation to himself, not Dom. $\frac{5}{6}$. permitting any Name to be put in the Inscription but his own. After which he instituted certain Religious Solemnities, call'd *Capitoline-Games*, to be for ever celebrated every fifth Year, after four Year's Completion, according to the Manner of *Olympiads*. These Games were attended with all Kinds of Combats, Races, Exercises, Musick, and Dancings, with the Contests of both Sexes. Being instituted in Honour of *Jupiter*, the great Numbers of *Pagan-Priests* Attendance, sufficiently shew'd it was in Opposition to the true Religion; and shortly after, they proved so contrary to the Purity of good Manners, that many of the wiser sort of the unconverted *Romans* wish'd to see these Games abolish'd.

He institutes
the Capitoline-
Games.

V. In the mean Time the Church of God flourish'd and increas'd in A.D. 87. all Parts, tho' it was much infected with Heresies, of which St. Paul, Dom. $\frac{6}{7}$. 1 Cor. 11. 19. speaks as tho' there was a Kind of a Necessity to have them in the Church, to set off and distinguish the Orthodox and Faithful. Besides the *Ebionites* and *Cerinthians*, and others formerly mention'd, about this Time there appear'd another sort of Hereticks call'd the *Nicolaitans*, particularly mention'd Rev. 2. 15. and whose Doctrine our Lord is with an Emphasis there said to hate; a horrid brutish Sect, generally suppos'd to derive their Original from *Nicolas*, one of the seven Deacons mention'd in the 6th of the *Acts*, whereof *Clemens Alexandrinus* gives this probable Account. This *Nicolas* having a beautiful Wife, and being reprov'd by the Apostles for being jealous of her, he to shew how far he was from that, brought her forth, and gave any Person leave to marry her, affirming it was suitable to that Saying, *We ought to abuse the Flesh*, which Sentence was by some ascrib'd to our Saviour, and also to the Apostle *Matthias*, who taught Men to fight with the Flesh and abuse it. These Words and Actions of his being misunderstood by his Disciples and Followers, and perverted to the worst Sense imaginable, they began to let loose the Reins, and hence-forward to give themselves over to the greatest Impurities, and most scandalous Liberties, throwing down all Inclosures, allowing of the most pernicious Mixtures, and making Corporal Pleasure the ultimate End and Happiness of Man. Yet *Clemens* says that *Nicolas*, their pretended Patron and Founder, was a sober and temperate Man, never making use of any but his own Wife, by whom he had one Son, and several Daughters, who all liv'd in perpetual Virginity. But these Hereticks, with many others, together with *Diotrephes*, who affected a Supremacy in the Church, and resisted St. *John's* Preaching were in no long Time suppress'd by the great Care and Vigilance of that holy Apostle.

A.D. 88. In the Year 88, upon occasion of the Cruelties of the Emperor, and some Affronts receiv'd, *Lucius Antonius*, Governor of the Upper Germany, Dom. $\frac{7}{8}$. rais'd a dangerous Rebellion in those Parts; and being Commander of a numerous Army, usurp'd the Title of Emperor. The Success of this Insurrection remain'd long doubtful, and became daily more formidable to *Domitian*, who had so much lost the Love of his People; till at length his General *Normandus* dextrously surpriz'd *Antonius*, just when a sudden overflowing of the *Rhine* had stopp'd the Arrival of his German Auxiliaries, and destroy'd both him and his Army. The News of which Victory, as *Plutarch* and others assure us, was brought to *Rome* by supernatural Means on the same Day that the Battel was fought, to the great Surprise of the Emperor and City. In the same Year *Domitian* celebrated the grand *Secular Games*, which of all others in *Rome* were the most solemn

The grand Se-
cular Games
celebrated.

solemn and magnificent, and in a regular Course cou'd not be represented but once in a hundred Years. These began in the 13th Day of *September*, and 8th of *Domitian*, 41 Years after the last under *Claudius*, and 105 after those under *Augustus*. And now this Emperor rag'd more fiercely against his Subjects than ever, especially such as he suppos'd of *Antonius's* Party, inventing new Kinds of Cruelties and Tortures, such as were never practis'd before. In this Year *Eusebius* speaks of his Anger against the Philosophers and Astrologers, whom he a second Time banish'd out of *Rome* and *Italy*; which he did as much out of Hatred to Literature, as for any laudable Pretence. For his Jealousies extended to all Writers and Learned Men, especially Historians, whom he punish'd for their due Praises of illustrious Persons; and justly dreaded them, lest they shou'd record his vicious Actions: Only the great *Josephus*, by a happy Fortune and Address, retain'd his Favour and Encouragement as long as he liv'd.

In the following Year, it is believ'd by some, that *Domitian* began to vent his Rage against the *Christians*, and to raise the second general Persecution against the Church. But tho' it is probable he might now begin to express his Hatred to that Sect, yet the best Chronologers are agreed, that the Persecution began not till five Years after, in 95. In the Year 91, the *Roman* Forces having, after many great Losses, finish'd the Wars against the *Dacians*, and also the *Catti* a People of *Germany*, *Domitian* obtain'd a Triumph, which was attended with many superstitious Rites, as well as glorious Spectacles, Naval Contests, and Combats of Women as well as Men. He likewise vainly assum'd the Name of *Germanicus*, and caus'd the two Months *September* and *October* to be call'd *Germanicus* and *Domitianus*, because in one of them he was made Emperor, and in the other he was born. At the same Time he shut up the Temple of *Janus* in Token of an universal Peace, this being the third Time that it was shut since our Saviour's Nativity. In the same Year he executed *Cornelia* the Head of the Vestal Virgins for Incontinency; she being condemn'd to be bury'd alive, according to the ancient Custom, and her Associate-Male-Criminals to be scourg'd to Death.

The *Christians* were flourishing and increasing in *Rome*, *Cletus* or *Anacletus*, in the Beginning of 92, or the latter End of 91, suffer'd Martyrdom, after he had been Bishop of *Rome* above 12 Years. He was succeeded by the famous *Clement* or *Clemens*, of whom we have formerly taken notice, who is frequently call'd the third Bishop of *Rome* after *St. Peter*, yet with no little Uncertainty. For many are of Opinion, as we formerly hinted, that before the Deaths of the Apostles *Peter* and *Paul*, the Church at *Rome* was divided into two *Cætus*; one consisting of *Jewish* Converts under *St. Peter*, and the other of *Gentile* Converts under *St. Paul*; and that upon their Deaths, *Linus* succeeded *St. Peter*; and *Clement* *St. Paul*: But that afterwards, when the Distinction of *Jew* and *Gentile* fail'd, upon the Death of *Cletus*, there was a Coalition of both the *Cætus* under the surviving Bishop *Clement*; so that in that Sense he may be call'd the third Bishop of *Rome*, after the Apostles. And tho' this Opinion is doubted and deny'd by some, especially the *Romanists*, yet it is plain that nothing will so well solve the different Accounts of the Succession of the first Bishops of *Rome*. While *Clement* was sole Bishop of *Rome*, it is believ'd that that celebrated Book call'd *Pastor* was written by *Hermas* a *Roman* Convert, and most probably the same mention'd by *St. Paul*, *Rom.* 16. 14. Tho' the Time of its writing is very uncertain, yet all agree that it was written before the Persecution under this Emperor; and some think that the fourth Vision is a Prophecy of it; and others, that it foretold the Destruction of

Jerusalem; which if true, it must have been written above twenty Years before this Time: But of that we shall not dispute. This Book was in great Esteem among the Ancients, many of the Fathers have accounted it as part of the Holy Scriptures, and several Churches receiv'd it as Canonical. But many others have rejected it for such; and the Moderns have had far less Opinion of its Worth, it being so disagreeable to the Relish and Palates of the latter Ages. It consists of three Parts; the first of which, entitled the *Visions*, is full of many Revelations explain'd to *Hermas* by a Woman representing the Church; all relating to the State of the Church, and the Manners of the *Christians*. The second Part, which is most useful and intelligible, is call'd the *Ordinances*; wherein are compriz'd divers Precepts of Morality and Pious Instructions, which the Pastor or Angel of *Hermas* prescribes to him. The third Part is call'd the *Similitudes*; because it begins with several *Similes* or Comparisons, and concludes with Visions. These three Books comprehend many Moral Instructions concerning the Practice of *Christian* Virtues; but the great Number of Visions, Allegories and Similitudes, make them tedious and uncouth; and far less agreeable to our Tastes, than if they had been simply propounded.

A.D. 94.

Dom. ¹³/₁₄.

Josephus finishes his Antiquities of the Jews.

About the Beginning of the Year 94, or the latter End of 93, and 13th^{Joseph.} of *Domitian*, *Josephus* finish'd his great Work call'd, *The Antiquities of the Jews*, in twenty Books; being a continu'd History from the Creation of the World to the Beginning of the last *Jewish* War in the Year 66; containing, according to A. B. *Usher's* Chronology, 4069 Years. It is written with wonderful Art and Eloquence, admirably adapted to the Genius and Tempers of the *Romans* and *Grecians*; and particularly his Account of the Miseries of *Herod* in the Dissentions of his Family, and of the Death of the Emperor *Caligula*, have been admired by many Criticks. Above one half of it is taken from the Books of the Old Testament, but he has ventur'd to add several Facts not in those Writings, about which the Learned are not agreed: And as to those that he has wholly taken from them, he oftentimes gives them such an artificial Turn, and us'd such disguising and mollifying Stroaks, as shew'd that he durst not always follow Truth rigidly; but that he design'd to accommodate the most surprizing Passages in the Holy Scriptures to the Humour and Opinions of the Persons to whom he wrote. Yet after all these Imperfections, it must be acknowledg'd to be a noble Work, and undoubtedly was highly advantageous to the better sort of the *Gentiles*, who might be induc'd to read this, when they despis'd the Scriptures; and this being an excellent Preparative and Incitement to the other, it cou'd not fail of making those Sacred Writings and the Works of Providence more known, and consequently *Christianity* by degrees more acceptable. As to that Passage, wherein our Saviour is honourably mention'd, we shall not enter into the Dispute of its Genuineness; but only observe, that it is certainly very ancient; and tho' some modern Criticks have doubted of it, and argued against it, yet we do not find that any of the Ancients ever did. *Josephus* wrote, besides his own Life and the Wars of the *Jews*, two excellent Treatises against *Appion*, as a Reply to the Heathen against the Antiquity of the *Jews*, the Purity of their Law, and the Conduct of *Moses*; and a Treatise concerning the *Martyrdom of the Maccabees*, which *Erasmus* justly stiles a Master-piece of Eloquence. Being in the 56th Year of his Age, shortly after his writing the *Antiquities of the Jews*, this great Man dy'd.

He dies.

About the same Time, *Domitian* again banish'd all the Philosophers and Astrologers out of *Rome* and *Italy*, among whom was that celebrated Stoick *Epictetus*. Shortly after this Decree, we are told, that the famous Philo-

Philosopher and Magician *Apollonius Tyaneus*, was sent for to *Rome* by the Emperor, upon pretence of his Sacrificing a Child, and his foretelling *Nerva* to be Emperor; and that being brought before *Domitian*, after some little Discourse, he vanish'd out of his sight, and was found at *Puteoli*, three Days Journey from *Rome*. *Philostratus* has given us an Account of this at large, and also of the Life of *Apollonius*; in which he relates many strange Stories, both as to the Innocence of his Life, and as to the Miracles he wrought. Infomuch that *Hierocles*, and some other Enemies to *Christianity* proceeded so far as to compare this Magician to our Saviour himself, and endeavour'd to set him up as a Rival to him in his Actions: Tho' after all we have scarce any other Account of his Actions but from one Person, upon whose Authority we cannot much rely. This is suppos'd to have been done in the 14th of *Domitian*, under the Consulship of *Asprenas* and *Lateranus*, a little before the second General Persecution of the Church, near 25 Years after the Destruction of *Jerusalem*.

Apollonius Tyaneus brought before Domitian.

C H A P. IX.

From the Beginning of the second General Persecution of the Church, to the third, and to the Death of St. John the last surviving Apostle; which concluded the first Century.

Containing the Term of about Five Years.

The SECOND GENERAL PERSECUTION.

I. *Domitian*, who imitated the Vices and Cruelties of *Nero*, did also imitate him in his Hatred to the Church of God; and to compleat all his former Wickedness, in the Beginning of this Year, rais'd the second General Persecution of the *Christians*. His Letters and bloody Edicts were publish'd through all Parts of the Empire, which caus'd the Banishment and Death of great Numbers both in *Rome* and other Places: But Mr. *Dodwell* believes that this Persecution went no further than Banishment; to which *Monf. Tillemont* and others have given a particular Answer. Several are of Opinion, that by *Hermas's* Book call'd *Pastor*, God thought fit to forewarn the Church of this great Tribulation, that the *Christians* might prepare themselves for the Conflict, and at length be purg'd from the Corruptions that too many of them had contracted. This Persecution began in the fourteenth Year of this Emperor's Reign, thirty one Years after the first under *Nero*; in which many eminent *Christians* suffer'd: Particularly *Antipas*, in *Pergamus*, one of the seven Churches of St. *John's* Erektion; a Person to whom *Jesus Christ* was pleas'd to give the Title of a *Faithful Martyr*, Rev. 2. 13. and *Dionysius the Areopagite*, St. *Paul's* Convert, and first Bishop of *Athens*; who suffer'd many Torments, as well as Death it self. This last was succeeded by *Publius*, whom some suppose to have been the Governor of *Melita*, formerly converted by St. *Paul*. *Domitian* was not satisfy'd with destroying the Heads of the Church, but proceeded to the Execution of his own Relations; particularly,

A.D. 95.
Dom. 14.

Several Martyrs.

his Cousin-german *Flavius Clemens*, in the very Year of his Consulship, whom he put to Death for embracing *Christianity*, and banish'd this Consul's Wife *Domitilla* to the Island *Pandataria*, and his Neice of the same Name to *Pontia*. Which was succeeded by the Deaths and Banishments of great Numbers of others in *Rome*.

St. John thrown
into a Cauldron
of boiling Oil;

Nothing render'd this Persecution so memorable as the famous Sufferings of the Apostle *John*, the Courage by which he conquer'd all the Power of his Persecutors, shew'd that the eternal *Word*, which he so frequently preach'd to others, did really abide in him. It is said, that the Calumnies which were brought to *Domitian* against him, as a Disturber of the Peace of the Empire, caus'd him to order the Proconsul of *Asia* to send him bound to *Rome*, where he treated him with all the Cruelty that Rage cou'd suggest; for, according to *Tertullian*, he commanded him to be cast into a Cauldron of boiling Oil, or rather Oil set on Fire, and this, as others assure us, in the Pretence of all the *Roman* Senate. But *Jesus Christ*, who favour'd him above all the Apostles, so preserv'd him in this great Danger, that he felt no Harm from it, but as if he had only been anointed, as the *Athletæ* were, according to St. *Jerom*, he came out more active and vigorous than before, thus giving him the Honour of Martyrdom without suffering the Torments of it, or leaving it in the Power of Man to take his Life. In this illustrious manner was accomplish'd what our Lord had foretold, *That he should drink of the Cup of his Passion*. And from hence the Ancients give him the Title of a Martyr; for tho' Martyrdom had no Power over him, yet he yielded his Body to all its Torments, and was willing to die for *Christ*; and as the three Children cast into the fiery Furnace were Martyrs in their Intentions, tho' the Fire consum'd not their Bodies; so was *John* in his Will, tho' not in his Sufferings, God miraculously preserving him beyond his Hopes or Desires. The cruel Emperor being disappointed in his Intentions, hardned himself against the Evidence of the Miracle, and without any farther Consideration banish'd him into the desolate Isle of *Patmos*, one of the *Sporades* in the *Ægean* Sea, there to be employ'd in digging in the Mines, according to *Victorinus*, the usual Labour of Persons banish'd thither for any Crime.

And banish'd to
the Isle of
Patmos.

A.D. 96.

Dom. 15

He writes his
Revelations.

In this disconsolate Place God fill'd his Mind with spiritual Comforts, and as if he had been translated from Earth to Heaven, open'd the Cabinet of Glory to him, giving him a clear Prospect of the future State of *Christianity* in those excellent *Revelations* by several Visions, which are transmitted to us in the Book of that Name: Which was not the least Instance of our Lord's Favour to this Apostle. This Book was written, as it is most generally believ'd, about the Beginning of the Year 96; and in a Prophetical Stile, with peculiar and uncommon Expressions. The first Part consists of Admonition and Instruction, as well as Prophecy, being directed to the seven Churches in *Asia*, which this Apostle had principally founded, namely, *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. And the three first Chapters consist, not only of an Epistle from St. *John*, but also of seven other Epistles, one to each Church, dictated immediately, and sent by *Christ* himself, wherein Advice is given to the Bishops of these Places, who are there call'd *Angels*, concerning the State of their Flocks. There are many clear Truths in this Book by which humble and plain *Christians* may profit, without concerning themselves with the Explanation of the Prophecies above their Capacities. As for those, we shall not presume to unfold them, but only observe in general, That the *Romanists* look upon all the Prophecies as already fulfill'd under the *Pagan* Emperors, inferring it from the first Verse of the Book,

Book,

Book, which speaks of *Things which must shortly come to pass*: But others interpret it, *Things which must shortly begin to be fulfill'd*. Some of the Ancients observing the Mysteriousness and Obscurity of this Book, have doubted whether it ought to be admitted into the Sacred Canon, because they were uncertain whether it was really the Apostle John's Writing or not; but this being made plainly to appear by a Multitude of Witnesses, scarce any one since the fourth Century has scrupled to receive it as Scripture. This Apostle in his Banishment, as *Victorinus* observes, *He is much afflicted*, seeing himself condemn'd to great Pains and Labour in an Age not able to undergo any Hardships, despair'd of Life, and hop'd to finish all with Death; but God was pleas'd to undeceive him, by revealing to him, *That he must prophesie to many People, and Nations, and Tongues, and Kings*; by which his Enlargement was foreshewn, which hapned shortly after in the succeeding Reign.

Rev. 10.
12.

Sect.

Still *Domitian* continu'd the Persecution; and among the Martyrs we find *Mark*, the first Bishop of *Atina* in *Latium*, who was struck into the Head with Tenter-hooks; *Felicula*, an illustrious Woman in *Rome*, whose Body was thrown into a common Sewer; and *Nicodemus* a Presbyter of the same City, who was beaten to Death. And now the Errors and Enormities of the Emperor became more conspicuous than ever, for he grew every Day more lazy and unactive, more insolent and revengeful, and like a thorough-pac'd Tyrant, insupportably jealous and suspicious of all Persons. The Predictions of the *Chaldeans* and other Astrologers, concerning his Death, gave him violent Apprehensions; which, together with his numerous Crimes, kept him in perpetual Disquiet and Anxiety; so that at length he wou'd admit of no Prisoner to be brought before him but with the most imaginable Care and Caution: And that his Domesticks might perceive how unsafe it was for a Man to attempt the Life of his Patron, upon any Petence, he commanded *Epaphroditus* to be executed, for being suppos'd to assist *Nero* in his Death, tho' with his own Consent and Desire. Finally, his Jealousies increas'd to that Degree, that he caus'd his Gallery, in which he usually walk'd, to be set about with a certain Stone call'd *Phengites*, by the Brightness of which he cou'd discern what was done behind him by Reflexion, as in a Glass. His Severity extended to the *Jews* as well as *Christians*, who were also prosecuted as Atheists and Disowners of the Gods; and he particularly commanded that the Posterity of *David* shou'd be sought out and put to Death, like *Herod* exceedingly fearing the Coming of *Christ*. Upon this Account two Grand-Children of the Apostle *St. Jude*, and Kinsman of our Lord, were brought before him. Having confess'd themselves of the Line of *David*, he demanded what Possessions they had; and was answer'd, *That they had but 39 Acres of Land, out of the Improvement of which they both paid him Tribute, and maintain'd themselves with their own hard Labour, as appear'd from the Roughness and Callousness of their Hands*, which they then shew'd. He then enquir'd of them concerning the *Messiah*, and the State and Nature of his Kingdom, and when and where it wou'd commence. To which they reply'd, *That his Kingdom was not of this World, nor of the Dominions of it, but Heavenly and Angelical; which wou'd finally take place in the End of the World, when coming with great Glory, he wou'd judge the Quick and the Dead, and reward all Men according to their Works*. The Issue was, that looking upon the Meanness and Simplicity of the Men, as below his Jealousies and Fears, he dismiss'd them without any Severity against them; and *Tertullian* adds that he immediately ceas'd the Persecution against the Church by his Edict, which hapned just before his Death. These two were now look'd upon not

Domitian's
Fears.

St. Jude's
Grand-Children
brought before
him.

He relaxes the
Persecution.

not only as Kinsmen, but as Martyrs of our Lord, and were honour'd of all, being preferr'd to Places of Authority and Government in the Church; and *Julius Africanus*, a famous Author of the third Century, says that he learn'd several Things of *Christ's* Genealogy, of those who were then his Kindred, according to the Flesh, and who from *Nazareth* and *Cocab* in *Judea*, were dispers'd in divers Parts of the World.

Domitian now became daily tormented with terrible Omens and Portents, which sometimes drove him to Despair; but nothing more affected him than the Answer of *Ascleterion*, the Astrologer, and the strange Accident that ensu'd. For being accus'd to the Emperor of publishing Predictions of his Death, and not denying the Charge, *Domitian* ask'd him if he knew his Fortune, and what Death he himself shou'd die; the Astrologer reply'd, *That he shou'd be devour'd by Dogs*. To convince the World therefore, as he thought, of his Error, the Emperor caus'd him immediately to be slain, and commanded that he shou'd be burnt with all possible Care; but while this was effecting, a furious Tempest suddenly arose, blew down the funeral Pile, and threw off the Body; upon which the Dogs caught it up, and devour'd it before it was half consum'd by the Fire. This Tyrant's Ruin was much promoted by Means of the unjust Death of his Cousin *Clemens* before mention'd, and hastned by Reason of an accidental Discovery of his own Wife *Domitia*, who searching into his black Table Book, found her own Name there, with many of his principal Friends, particularly *Stephanus* his Steward, *Norbanus* and *Petronius*, to whom she shew'd the Book, in Order to oblige them to dispatch *Domitian*. These and several others were soon persuaded into a deep Conspiracy, which they form'd and carry'd on with the greatest Diligence and Secrecy; among whom *Stephanus* and *Parthenius* were Principals, the latter being *Domitian's* chief Chamberlain, and the former for several Days wearing a short Dagger in his left Arm wrapt in Wool, pretending an accidental Hurt in that Place. *Domitian* had particular Notice long before of the very Night and the Hour of his Death, according to some; which as the Time approached, gave him the most imaginable Uneasiness. At that Night when his Fears were greatest, he enquiring of his Attendants what Hour it was, they falsly told him Midnight, which was an Hour later than that which he apprehended. At which, being transported, as if all Danger was past, he hastned to his Bath for the Refreshment of his Body; but *Parthenius* with great Earnestness led him another way, pretending he had a Person in his Chamber, who had a Matter of the highest Importance to discover to him, and which cou'd not safely be deferr'd. In which Chamber he was met by *Stephanus*, who under Pretence of discovering a Conspiracy presented *Domitian* with a List of several Names, assuring him that *Clemens* was still alive; and while he was reading it, he suddenly struck his Dagger in his Groin. Whereupon the Emperor crying out, clos'd with him, and with great Violence threw him to the Ground before he cou'd give him another Wound; but in these Strugglings *Parthenius*, *Clodianus*, *Maximus*, and *Saturius*, with other Conspirators, ran all furiously upon him, and with many Wounds dispatch'd this impious Tyrant in spite of all his Assurance and pretended Divinity. Thus did God's Vengeance meet with the second great Persecutor of his Church, who after his Death was farther punish'd by the Senate, who made a Decree, *That no more Honour shou'd be shewn at his Funeral, than was allow'd to a common Ruffian; that all his Inscriptions shou'd be totally raz'd; that his Name shou'd be struck out of the Registers of Fame, and his Memory abolish'd for ever.* He dy'd in

He grows more
uneasie.

And is slain.

in the Year 96, on the 18th Day of *September*, under the Consulships of *Valens* and *Vetus*, being in the 45th Year of his Age, and having reign'd 15 Years and five Days. It is almost incredible what some Writers say concerning *Apollonius Tyanæus*, formerly mention'd; viz. that he being at *Ephesus*, at the same Minute that *Domitian* was slain, suddenly cry'd out before great Numbers, *Courage, brave Stephanus! Strike the Tyrant home;* and that immediately after he said, *All is well, the Tyrant is dead, he is just now slain.*

II. The Roman Senate, after some Moderation of their Joy for *Domitian's* Death, by the Assistance of *Petronius* Captain of the *Prætorian* Guards, created *Cocceius Nerva* Emperor, a Person of about 64 Years of Age, born in the Isle of *Crete*, and the first Emperor who was neither of a *Roman* or *Italian* Family. He was a Man of singular Honesty and Generosity, and of no less Moderation and Clemency; and one of his first Acts was the rescinding the odious Decrees of his Predecessor, particularly recalling the dispersed *Jews* and *Christians*, who from *Rome* and other Cities were banish'd in the late Reign, not disturbing them in the Use of their Religion. He shew'd the like Kindness and Humanity to all others unjustly banish'd by *Domitian*, likewise restoring all their Goods found about the Imperial Palace; and he not only shew'd himself liberal to the Oppressed, but he also caus'd great Numbers of poor Men's Sons to be bred up at his own Charges, and gave certain Lands for the Recovery of decayed Gentlemen. As an Instance of his Clemency, he solemnly swore, *That no Senator of Rome should be put to Death by his Commandment;* which he so religiously observ'd, that when two of that Rank had conspired against his Life, he us'd no Severity against them; but to let them see he was not ignorant of their Designs, he carry'd them with him to the publick Theatre, plac'd them on each Side of him, and presenting them with two Swords, he told them before all the People, *That they might experience the Goodness of the Weapons upon his Body.* Which, with other uncommon Acts of Clemency, gave Occasion to some to murmur at the Lenity of his Government, openly declaring, *That it was a great Misfortune to live under that Reign where all Things were forbidden, but a worse under that where all Things were allow'd.* This was particularly made known to the Emperor, who took Care accordingly; and during his short Reign, made several good Laws and Ordinances; among which one was, that he strictly prohibited a common Abuse of that Age, the Castration of Male Children; a Custom which *Domitian* had likewise condemn'd, but not wholly remov'd. He also forbid that any Man should marry his Neice, which had been first allow'd in the Reign of *Claudius*; and settled several other Matters that wanted Reformation. He wou'd not permit any Statues to be erected in his Honour, and took down all those Gold and Silver Statues of *Domitian's*, which the Senate had spared, and converted them to better Uses. His Symbol was, *A good Mind possesses a Kingdom;* and he had so great a Confidence in his own Innocency, that he often declar'd, *That tho' he should quit the Empire, and return to a private Life, he had acted nothing that cou'd cause him to fear any Man.*

We are told by *Philostratus*, that this Emperor, in the Beginning of his Reign, sent to the famous *Apollonius Tyanæus*, to desire him to come and assist in his Council; but was answer'd, *That they two cou'd not meet before Death.* However *Apollonius* wrote a Letter to him, full of wise Instructions and the Arts of Government, which he sent by his Friend *Damis*, with other verbal Directions; and shortly after dy'd, in the lat-

A.D. 96.

NERVA,

the thirteenth
Roman Em-
peror.

His Ordinances.

The Death of
Apollonius
Tyanæus.

ter End of this Year 96, or the Beginning of the next, being about an hundred Years of Age. As to the several Miracles said to have been wrought by this Philosopher and Magician, his familiar Converse with Kings and Emperors, and the mighty Estimation, even to Adoration, which he is suppos'd to have obtain'd, as we hinted before, there is the greatest Uncertainty, and also Improbability: Therefore we have said the less concerning them.

A.D. 79. In these Times of Indulgence and Toleration, the Church of God
Nervæ¹/₂ increas'd exceedingly, and the *Christians* multiplying, became very numerous in most Parts of the *Roman* Empire. But notwithstanding the great Mildness of this Reign, it was not wholly without Martyrs, particularly the great *Timothy* Bishop of *Ephesus*, who after many Years Government of this Church, suffer'd on the 22d or 24th of *January*. This we are assur'd by the *Roman* Martyrology, and his Acts attributed to *Polycrates* in the second Century, (tho' written in the fifth or sixth) which inform us, That *Diana's* Votaries celebrating a Festival call'd *Catagogion*, in which they carry'd about the Images of their Gods, and by Means of their Masks and Clubs committed a thousand Insolencies and Outrages; *Timothy* stood in the Streets to oppose and reprove this execrable Custom, which so inrag'd the People, that falling upon him with Stones and Clubs, they left him for dead: But some of the *Christians* finding him to breath, took him up, and lodg'd him without the Gates of the City, where in two Days he expired. Thus after infinite Labours and Difficulties, he dy'd in God's Cause, being the same Person whom St. *John* styles, *The Angel of the Church of Ephesus*, and one of that Note and Eminency, that many have given him the Title of an Apostle. Shortly after his Death, the Apostle *John*, taking the Opportunity of those easie Times, being brought back from *Patmos*, return'd to his most intimate Friends at *Ephesus*. Finding *Timothy* dead, the Bishops of his Province desir'd him to take the Care of the Church upon him, which he accepted, and govern'd it 'till the Reign of *Trajan*. He was 90 Years of Age, according to *Epiphanius*, when he took this Care upon him; and notwithstanding his great Age, he went many Journies into the neighbouring Provinces to ordain Bishops, and settle and confirm Churches, as Occasion requir'd, in this manner governing all the Churches of the Lesser *Asia*.

The Martyrdom
of Timothy.

St. John returns
to Ephesus.

He writes his
first Epistle;

This Apostle having again undertaken the Government of the Church, wrote three several Epistles, and as it is generally believ'd, near the same Time; tho' as to that we cannot be very positive. The first of them is call'd Catholick, calculated as it were for all Times and Places, 'containing most excellent Rules for the Conduct of the *Christian* Life, prescribing to Love and Charity, to Holiness and Purity of Manners, and not to rest in a naked and empty Profession of Religion, particularly not to be led away with the crafty Insinuations of Seducers and false Teachers, antidoting Men against the *Gnostick* and other heretical Principles and Practices, to whom it is not to be doubted, but that the Apostle had a more particular Respect in this Epistle. According to his usual Modesty, he conceal'd his Name; yet this Epistle, as *Eusebius* tells us, was universally receiv'd and never question'd by any; and was anciently, as appears from St. *Austin*, inscrib'd to the *Parthians*, tho' for what Reason we are to learn, unless because he himself had formerly preach'd in those Parts of the World. It is look'd upon to be very like his Gospel, both as to the Matter and the Stile. His two other Epistles are very short; and some have doubted whether they are canonical, attributing them to another *John*; and this Dispute continu'd 'till the End of the fourth Century. But since then, both Fathers and Councils have unanimously

mously agreed to receive them as the Writings of this Apostle, because they breath out the same Spirit of Charity, and Zeal against Sin, as St. *John's* other Writings do. The first of the two is directed to a *Christian Lady*, His second; which some think is nam'd *Electa*; wherein he commended her and her Children's Pieties, "encouraging them to Charity, exhorting them to Perseverance in good Works, and perswading them to shew a great Abhorrence of false Teachers and Deceivers, without so much as being hospitable to them or saluting them. Adding, that he was so brief in his Instructions, because he design'd to see her shortly. His last Epistle is directed to *Gaius* or *Caius*, which some think was one of St. *Paul's* Disciples; And his third. which, if true, it is more likely to be *Gaius* of *Derbe* than of *Corinth*. In it he commended his Hospitality to the Faithful, exhorting him to exercise it chearfully to those who are employ'd in the Church's Service. He condemn'd the Ambition of *Diotrephes*, threatening, when he came, to punish his abusive Tongue severely; and highly approv'd of the Virtue of *Demetrius*, for which he was honour'd of all Men. *John* took not upon him the Title of Apostle in these two last Epistles, because they were written to private Friends, but call'd himself an *Elder*, probably from his great Age, which perhaps was not the Title he usually gave himself. St. *Jerom* speaking of St. *John's* and the other general Epistles, gives this Character of them, That they are long and short, short in Words, long in Sense and Mysteries, which are so many and great, that few Persons but are dazzled by the View and Contemplation of them.

Besides these Epistles, the Apostle undertook a greater Work, in the same Year 97, according to the best Chronologers; and this was his Gospel, which many believe was the last of his Writings and of the Holy Scriptures. It was compos'd at the Request of several of his Disciples, almost all the Bishops of *Asia*, and all the Faithful of the neighbouring Provinces, who unanimously join'd in a Petition to him, to give an authentick Testimony to the Truth. His Modesty and a venerable Respect to those profound Truths he was urg'd to treat of, made him backward in undertaking the Task; but the Importunity of the *Asian* Churches, who had severally sent their Deputies, and the secret Influence of the Holy Ghost oblig'd him to venture upon the Work. He wou'd not begin it till they had appointed a publick Fast and Prayers, to implore the Assistance of God; and at the End of a profound Vision and Revelation, being fill'd with the Spirit, he broke out into those Words, *In the Beginning was the Word, and the Word was with God, and the Word was God*. As the other three Evangelists had shewn the Humanity of *Jesus Christ*, as he was King, Prophet, and Priest, so this soar'd above them, and manifested his Divinity. The Ancients assign two Reasons especially for the writing of this Gospel: The first, that he might confound the early Heresies of those Times, especially of the *Ebionites* and *Cerinthians*, and the rest of that Crew, who began openly to deny *Christ's* Divinity, and his Existence before his Incarnation; which Reason is affirm'd by *Irenæus*, *Clemens Alexandrinus*, *Victorinus*, St. *Jerom*, *Epiphanius*, and many others. The other Reason was, that he might supply those Passages of the Evangelical History, which the rest of the sacred Writers had omitted; which is asserted by *Eusebius* and St. *Jerom*. Collecting therefore the other Evangelists, and viewing them carefully, he first set his Seal and ratify'd the Truth of them, and then added his own Gospel to the rest, especially insisting upon the Actions of our Saviour from his Temptation in the Wilderness, to the Imprisonment of *John Baptist*, wherein the others were most defective, scarce giving any Account of his first Year's Ministry. And as the Historical Part begins

He writes his Gospel at the Request of the Asian Churches.

after our Saviour's Temptation, so the whole takes in a less Compass of Time than the least of the other Three, *St. Mark*; and tho' it appears to have been written to supply the Defects and Omissions of the rest, recording our Saviour's Discourses more than his Miracles, yet still the Order of Time is more carefully observ'd, and the four *Passovers* exactly distinguish'd, of which we have express Intimation but of one in the other Evangelists. The Subject of his Writing is very sublime and mysterious, manifesting *Christ's* Eternity, creating of the World, &c. upon which Account *Theodore* styles his Gospel, a Theology which human Understandings can never fully penetrate. Thence by the Ancients he is compar'd to an Eagle, soaring aloft within the Clouds, where the weak Eye of Man cou'd not follow him; hence he is peculiarly honour'd with the Title of *The Divine*, as if it were due to none but him, at least were due to him in a more eminent and extraordinary Manner. Nay the very *Gentile* Philosophers cou'd not but admire his Writings; and a certain *Platonist* said, *That the first Sentence of his Gospel ought to be written in Letters of Gold, and plac'd in the Front of all Churches*. Another of them, nam'd *Amedias*, cites this Passage as an admirable Piece of Philosophy, equal to *Plato's* most divine Notions; and several of the most approv'd Philosophers have admir'd it, and inserted it in their Works. This Gospel was always receiv'd by the Church as Canonical, and those who rejected it treated as Hereticks, under the Name of *Alogi*, or Enemies to the *Word*. It was written in *Greek*, by *St. John* himself, and some say the Original Manuscript was at *Ephesus* in the 7th Century; but in the fourth, it was translated into *Hebrew*, and kept by the *Jews* in their Library at *Tiberias*. *Dionysius Alexandrinus* says concerning the Stile, That it was written according to the strictest Rules of the *Greek* Tongue, with Elegance of Words, Reasonings and Construction; having nothing in it barbarous or improper, flat or vulgar, tho' written with the greatest Simplicity; so that God gave him not only Knowledge of the Mysteries he relates, but Abilities to express them fairly and fully.

Cerdo the
fourth Bishop of
Alexandria.

About the Time of the writing this Gospel, dy'd *Avilius*, the second Bishop of *Alexandria* after *St. Mark*, having happily govern'd that Church about thirteen Years. He was succeeded by *Cerdo*, who is suppos'd to have been one of the three first Presbyters ordain'd by *St. Mark*: He held the Dignity about eleven Years, in whose Time the Numbers of the *Christians* exceedingly encreas'd in *Ægypt*, *Thebais*, and *Libya*. In this same Year 97, *Mons. Tillemont*, contrary to the Opinion of *Mr. Dodwell* and some others, has plac'd the Writing of *St. Clement's* Epistle to the *Corinthians*, and not without good Reasons and Conjectures; but having already taken Notice of it in the Year 68, we shall not contend about a Thing of so little Certainty, and which is so very hard to discover.

Nerva adopts
Trajan.

Towards the latter End of this Year, the Emperor *Nerva*, finding his Soldiers mutinous upon the Account of *Domitian's* Murther, and himself declining in Years and Infirmities, resolv'd to adopt some worthy Person, who shou'd be able both to support him, and govern after his Decease. Tho' he had many considerable Friends and Relations, who hop'd for this high Dignity, yet like a just and generous Prince, he sought only the publick Good, and wisely made Choice of *Ulpius Trajanus*, an utter Stranger to his Family, then Governor of the Lower *Germany*, and the greatest and most deserving Person of that Age. Having solemnly perform'd this about the 28th of *October*, he sent Ambassadors to him at *Cologne* with the Ensigns and Arms of the Empire; from which Time the Soldiers remain'd in a perfect Quietness and Obedience. But he liv'd not long to enjoy the Benefit of this happy Choice; for in the Beginning of the following Year, near three Months after, he was seiz'd with a violent Passion against a Senator call'd

call'd *Regulus*, and by straining his Voice, was put into such Disorder, that by Reason of the Feebleness of his Body, and the Lowness of his Spirits, he fell into a Fever, and shortly after dy'd. This hapned in the Year 98, on He dies. the 21st or 27th Day of *January*, he being near 66 Years of Age; after a short Reign of one Year, four Months, and about eight or nine Days. He was deify'd by the Senate, according to the ancient Custom, and his Body interr'd in the Sepulchre of *Augustus*.

Dion.
kc.

III. Upon the Death of *Nerva*, *Trajan* was joyfully receiv'd at *Rome* A.D. 98. by the Senate and People, and obey'd as Emperor. He was a *Spaniard* T R A- by Birth, and about 42 Years of Age, of a strong Body and vigorous Mind, J A N, happily temper'd with the enlivening Warmth of Youth, and the wary the fourteenth Experience of old Age; so that he was in all Respects prepar'd for the Roman Em- greatest Attempts, and the noblest Enterprizes. In the Beginning of his peror. Reign, he was blest with the Happiness of having the greatest Master of his Age, that admirable Philosopher and Biographer *Plutarch*, by whose wife Instructions, added to his own Abilities, he pursu'd his Ministration of His Excellen- the Government with that Moderation and Justice, and that Wisdom and cies; Greatness, as rais'd both the Love and Admiration of all Men. He began with a Reformation of several Laws, and took Care to advance the most worthy and virtuous Men to the highest Posts, reclaiming such as were otherwise with Gentleness and Clemency. At his first Entrance into the Senate he solemnly swore, *That no good Man by his Command shou'd suffer Death or Disgrace*; and soon after shew'd great Liberality to worthy Men, especially relieving the Poor and Indigent, in which he both imitated and excell'd his Predecessor *Nerva*; which he eminently shew'd by his educating great Numbers of poor Mens Children in *Rome* and in all *Italy*. He acted all Things with a remarkable Mixture of Moderation and Munificence, treated all Men with Courtesie and Affability, without Disguise or Envy, and entertain'd Persons of Merit with a most open Familiarity, tho' of mean Rank, frequently paying Visits to them, and admitting them into his private Conversation: For which being blam'd for too great Condescension, he reply'd, *That he treated his Subjects with the same Usage as he himself wou'd desire of his Prince, were he a private Person*. Then he had so great an Assurance of his own Innocence and Integrity, that in giving his Sword to *Sabrinus*, according to Custom, when he made him Commander of his Guards, he pronounc'd these Words, *Take this Sword, and if I govern like a just Prince, employ it in my Service; but if I abuse my Authority, draw it against me*. In short, he was endu'd with all the Excellencies and Qualifications of a mighty Emperor, and with so great a Measure of the noblest Gifts, that *Aur. Victor*. tells us, he seem'd to enjoy a transcendent Temperature of all Virtues. His Virtues were all human, and he met with all human Rewards, both in the Prosperity of his Life, and his Fame after Death; it being a Custom in succeeding Reigns, when the *Romans* pour'd out their Blessings upon their new chosen Emperors, they wish'd them *The Fortune of Augustus, and the Goodness of Trajan*. Yet And Defects. he must be acknowledg'd to have been exorbitant in his Ambition, the prevailing Passion of his Religion and that Age; and not free from those two Vices of Luxury and Women; tho' in the former he never shew'd any Disorder or Extravagance, nor in the latter us'd any Violence or Compulsion.

But none of the least remarkable Qualities of this Emperor was his Superstition and his Zeal for *Paganism*, the establish'd Religion of the Empire; for which he is highly applauded by *Pliny*, who says, *That he gloried in being the most religious of all Princes*. This false Religion he embrac'd, afterwards

St. Clement
banish'd.

afterwards prov'd very incommodious to the true one; and the famous St. *Clement* of *Rome* found the Effects of it in the first Year of his Reign, according to *Metaphrastes*, who assures us, That St. *Clement* having converted a noble Lady call'd *Theodora*, and many others in *Rome*, the Emperor banish'd him, and condemn'd him to dig in the Mines in the *Taurica Chersonesus*, where in the midst of his great Afflictions he made many Converts, and spread *Christianity* farther than ever. But having no better Authority than *Metaphrastes*, we shall neither insist upon the Truth of the Fact, nor enlarge upon the Story as we might have done.

A.D. 99. In the following Year the Emperor was made *Pontifex Maximus*, an Office Div.
Traj. 2. highly agreeable to his Temper, and vigorously proceeded in a farther Re-

Trajan obtains
the Title of
Optimus.

formation of the Laws, and all Kinds of Inconveniencies: Among the rest he utterly exterminated those insufferable Vermin the *Delators*, *Promoters*, and *Pettifoggers*, who in former Reigns had made vast Advantages by fomenting all Kinds of private Quarrels and Dissentions, and had been almost destroy'd by the Emperor *Titus*. He also put down the ordinary *Pantomimi*, *Farce-Players* and *Buffoons*, rightly judging those Diversions effeminate, and unworthy of the *Roman* Gravity. He augmented the Number of the poor Children to be educated at his Charge, to near five thousand, and perform'd many other worthy Actions; for which he not only obtain'd the Title of *Pater Patriæ*, but the Senate gave him the new Title of *OPTIMUS*, as the best of all Princes, which he esteem'd more than all the Glories of his Victories and Conquests, because this related not so much to his Courage and Conduct, as to his Morality and Piety.

St. John's Care.

In the mean Time, the Apostle *John* proceeded in his Duty with all imaginable Care and Tenderness, and with all the Labour and Vigour that his great Age wou'd permit. Of which we have this remarkable and undoubted Instance: Coming to a City near *Ephesus*, in the Visitation of his Churches, which some think to be *Smyrna*, he espied a Youth of excellent Shape and pregnant Parts, and taking hold of him, deliver'd him to the Bishop of the Place with this Charge twice repeated, *I commend this Person to be look'd to with the utmost Care and Diligence, and that in the Presence of Christ and the Church*. The Bishop readily undertook the Charge, receiv'd the young Man into his House, instructed him, and at last baptiz'd him. After which, as if this Sacrament wou'd guard him from all Temptations, he thought he might remit the Strictness of his Care; but the young Man, making a wrong Use of his Liberty, fell into dangerous Company; by whose Arts and Snares he was seduc'd into all Kinds of Riot and Wickedness; 'till despairing of Pardon from God, he let loose the Reins to the utmost Exorbitancy, and agreeing with his Associates, they combin'd themselves into a Band of Highway Men, and made him their Captain, who soon became as far above the rest in Fierceness and Cruelty, as he was in Power and Authority. St. *John* upon Occasion returning to the same Place not long after, after he had dispatch'd his other Business, requir'd from the Bishop the Treasure committed to his Charge; who being surpriz'd, and not understanding his Meaning, the Apostle reply'd, *He requir'd the young Man his Brother, whose Soul he had trusted to his Care*. The old Man with a sorrowful Countenance, and Tears in his Eyes, answer'd, *He is dead*: And being demanded by what kind of Death, reply'd, *He is dead to God; for alas, he is become a Villain, and instead of the Church, is fled with his Companions to the Mountains to be a Thief and a Robber*. The Apostle rending his Cloaths, and bewailing that he had entrusted his Brother's Soul to so careless a Guardian, immediately call'd for a Horse and a Guide, and hastned to the Mountains; where being taken by the Sentinel of the Robbers, he beg'd to be brought before their Captain, who stood ready arm'd some Distance off; but as soon as he perceiv'd it was the Apostle,

Eccl.
4. 12.

Apostle, he became confounded, and fled away. St. *John* not regarding his own Age and Weakness, follow'd with all possible Speed; and when his Legs cou'd not reach him, he sent these passionate Exclamations after him, *Why, O my Son, dost thou flie from thy aged and unarm'd Father? Take Pity on me, and fear not, there is yet Hope of Salvation for thee; I will undertake with Christ for thee; if need require, I will freely die for thee, as our Lord did for us all, and lay down my own Life to ransom thine; only stay and believe me, for I am sent by Christ.* Upon which he staid, and with a dejected Look throwing away his Arms, he trembled and melted into Tears; he embrac'd the aged Apostle with all possible Expressions of Sorrow, being as it were again baptiz'd with the Flood from his Eyes. St. *John* assur'd him, *That he had obtain'd his Pardon of Christ*, and having fasted and pray'd with him, and for him, and with the Arts of Consolation refresh'd his shatter'd and disconsolate Mind, he brought him into, and restor'd him to the Church; leaving a noble Example of true Love and Compassion for erring and endanger'd Souls.

He was a Robber.

The THIRD GENERAL PERSECUTION.

IV. The Church of God had enjoy'd Rest from Persecution but four A.D. 100. Years, before a new Storm broke out, and fell upon the *Christians* in many Parts of the Empire; which is call'd the third General Persecution of the Church, beginning in the third Year of *Trajan*, and about five Years after the Beginning of the second under *Domitian*. Many Things contributed to this Persecution, as the standing Laws of the Empire, the Emperor's Zeal for his Religion and Aversion to *Christianity*, and the *Pagans* unreasonable Prejudices, which were supported with all imaginable Fallacies and Calumnies against the *Christians*. This Emperor had issu'd out no Edict or Decree against the *Christian* Religion in particular; wherefore he is not plac'd in the Number of the Persecutors by *Tertullian*, St. *Melito*, or *Lactantius*. But he had always forbidden the *Heteria*, the Societies or Colleges erected in many Parts of the Empire, where Men were wont to meet, and liberally feast, under Pretext of Business, and the Maintenance of mutual Love and Friendship; which yet the *Roman* State beheld with a jealous Eye, as being often the Nurseries of Faction and Sedition. In the Number of which *Heteria* all Colleges and Corporations were accounted, that were not settled by the Constitution of the Emperor, or by Decree of the Senate; and the Persons frequenting them adjudg'd guilty of High-Treason. Under this plausible Pretence, and the Name of *illegal Societies*, the *Christians* were severely prosecuted by Governors and other Officers; in which Prosecution great Numbers fell by the Rage of popular Tumults, as well as by Laws and Processes. This Persecution continu'd several Years, with different Degrees of Severity, in many Parts of the Empire; and was so much the more afflicting, because the *Christians* generally suffer'd under the Notion of Malefactors and Traytors, and under an Emperor fam'd throughout the World for his singular Justice and Moderation.

The Causes of the Persecution.

Of the Martyrs that suffer'd in the Beginning of this Persecution, we have the Names of *Cesairus*, a Deacon of *Terracina* in *Italy*, and *Zosimus* of *Pisidia* in *Asia*; the latter on the 19th Day of *June* and the former on the 1st of *November*. But the most noted Martyr that suffer'd this Year was St. *Clement* himself, who having in the Time of his Exile made great Numbers of Converts was singled out for a special Example, and condemn'd to be thrown into the Sea with an Anchor about his Neck, according to the most receiv'd Opinion; tho' for want of more ancient Authority, many doubt of the Relation. His Martyrdom hapned on the 24th Day of *November*, according

St. Clement martyr'd.

His Writings.

according to *Baronius*, and the ordinary *Roman* Computation, after he had been sole Bishop of *Rome* nine Years, six Months, and so many Days. He was succeeded in that Dignity by *Evaristus* a *Grecian* by Birth, and of *Jewish* Parentage, according to *Platina*, who held the Place near nine Years. As to the Writings of this Apostolical Man *St. Clement*, besides the celebrated Epistle, of which we have formerly given some Account, there is a Fragment of a second Epistle, or rather a Homily, containing a serious Exhortation to the Practice of Repentance, and of divers *Christian* Virtues on the Account of the Mercy of God, and Reward promis'd to the Faithful. Some think this Epistle more ancient than the other, as shewing no Footsteps of troublesome and unquiet Times; yet many have judg'd it a spurious Piece. Nevertheless several of the Fathers have cited both the Epistles as of equal Authority; tho' few or none have thought them of equal Value. Several other Writings are falsely imputed to *St. Clement*, as particularly *The Apostolical Constitutions*, an ancient and useful Book, but writ long after his Death; *The Recognitions*, an ancient Book, abounding with Errors and Fables; *The Clementine*, and the Conferences of *St. Peter* and *Appion*, Works of the same Nature and Authority with the *Recognitions*.

St. John's
Love:

During this Persecution, the holy Apostle *St. John* felt none of the Storm at *Ephesus*, but pursu'd his Duty in Peace, tho' extreamly weak and declining in Body. He continually urg'd his Auditors to the Duties of Love, Meekness and Tenderneſs to each other; and our Lord's great Love to him seems to have inspired his fervent Soul with a more extensive and generous Charity than the rest of Mankind. *St. Jerom* tells us, that by Reason of his great Age, he was reduc'd to that Weakness, that he cou'd not go to the Church or *Christian* Assemblies, unless carry'd by his Disciples; and that not being able to make long Discourses, he said nothing else in those Assemblies but this Sentence, *My dear Children love one another*. But those who heard him at length being weary with his constant Repetition of the same Thing, said to him, Master, *Why do you always say the same Thing?* Upon which he return'd them this Answer, worthy of the beloved Apostle, *It is what our Lord himself has commanded, and if we can perform this, we need do nothing else*. In the latter End

His Death:

of this Year 100, and about the 27th Day of *December*, according to the most receiv'd Opinion, this great Apostle dy'd in Peace at *Ephesus*; being near a hundred Years of Age, and more according to some; having many Years out-liv'd the rest of the Apostles, and done inestimable Service to the Church of God in many Parts of the World, both in the spreading of the Gospel, and the confounding of Heresies. He was bury'd at *Ephesus* in the City, where several Fathers observe, That his Tomb was then remaining in the Church, built to his Honour and call'd by his Name; but as for those Stories concerning his sleeping in his Tomb, and the like, we think them not worthy of relating or confuting. *Polycrates* Bishop of *Ephesus*, says he wore a Plate of Gold upon his Forehead, as a Priest of *Jesus Christ*; which was a Badge of Honour which the first Bishops of the Church wore, in Imitation of the High-Priests among the *Jews*. *Epiphanius* asserts, That through the whole Course of his Life, he observ'd a very strict Way of Living, and worthy of him; that he never cut his Hair, nor bath'd himself, nor eat the Flesh of any Creature, and wore but one Coat, and a Linnen Garment, like his Brother *James*. He left many eminent Disciples behind him, the chief of whom were *St. Ignatius*, *St. Polycarp*, and *Papias* Bishop of *Hierapolis*. He is said to have appear'd to *Gregory* Bishop of *Neocæsarea*, when he was young, and gave him a Creed, which is cited in the Fifth General Council. The *Ebionites* of old attributed several Writings to this Apostle, which they forg'd, as a Book of his Voyages, afterwards call'd *St. John's Acts*; which is thought to have been compos'd by *Lucius*, the ordinary Author of those false and impious Books. And

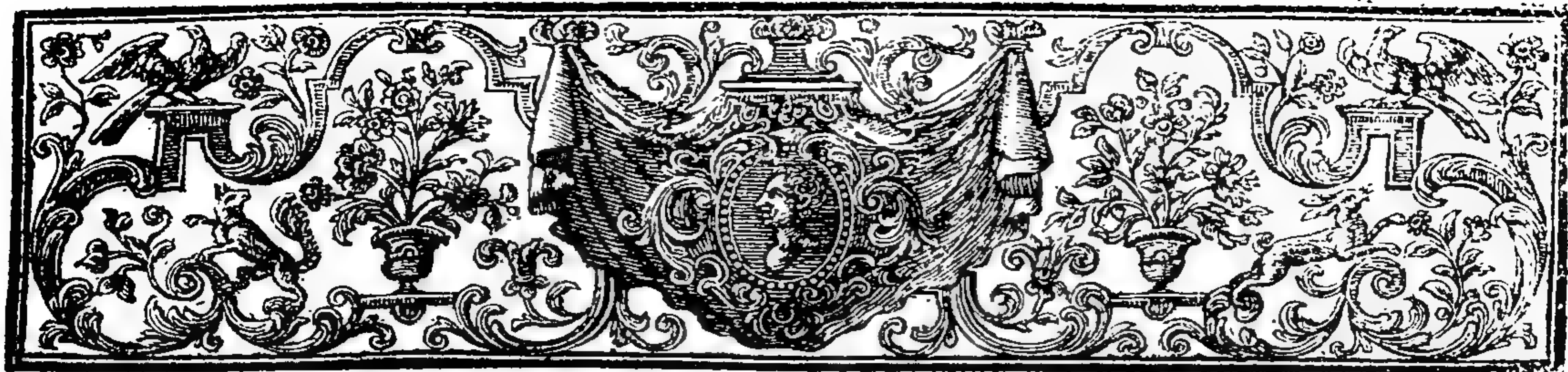
His Disciples;

And Writings.

And thus ended the Apostolical Age, and likewise the first Century; in which Age the Church of God, which before in a great Measure was confin'd to *Judea*, and there also miserably debas'd and corrupted, now dilated and diffus'd it self after a most stupendious Manner; and in a Space of less than 70 Years, got Footing and Ground in the greatest and best Parts of the World: And all this by Methods uncommon and surprizing, contrary to all human Policy and human Imagination. *Christ* purchas'd his Church and Kingdom with his own Blood, and his Apostles and Followers did propagate and seal it with theirs. *Christianity* by the Assistance and Support of twelve poor Persons, most Fishermen of a despis'd Nation, without Learning, without Forces, without Reputation or Authority in the World, in a few Years out-stretch'd the Bounds of the *Roman* Empire, and flew like Flashes of Lightning to the utmost Limits of the Universe. Notwithstanding it labour'd under the most conceivable Difficulties, greater than any Doctrine before; the *Jews* bandy'd all their Rage and Fury against it, the Philosophers us'd all their Arguments and Demonstrations, the Orators discharg'd all their Rhetorick and Eloquence, the World loaded it with all imaginable Lies and Calumnies, and the *Roman* Empire employ'd its Fire and Sword, and all that was terrible to destroy it; yet no Arts cou'd diminish its Growth, or stop its Progress, but it daily encreas'd beyond Imagination, and overbore all the Powers of Earth and Hell. Such wonderful Increase and Subsistence shews its Heavenly Nature, and Divine Original; and that nothing but the Hand of Omnipotence it self cou'd guide and preserve it under such furious Storms. What hapned in this Age were but Part of its Conflicts; the rest we shall relate in the following Parts of our Work, so far as we can learn them from the most ancient Records.

The End of the Second Book





Ecclesiastical History.

B O O K III.


From the Death of the last surviving Apostle St. John, to the first Establishment of Christianity by Human Laws, under the Emperor Constantine the Great.

Containing the Space of about 213 Years.

C H A P. I.

From the Death of St. John, and the third General Persecution, to the last and entire Dispersion of the Jews, under the Emperor Adrian.

Containing the Space of about 36 Years.

I.  HE Christian Religion was now spread through the greatest Parts of *Europe, Asia and Africa*, extending from the *British Islands* to the farthest *Indies*; and fixing not only in Cities and populous Places, but also in Towns and Country-Villages, as *Pliny* himself testifies. The Metropolitan Cities were all under Bishops of the greatest Eminency and Piety; and the four great Cities of the *Roman Empire, Rome, Alexandria, Antioch* and *Jerusalem*, usually stil'd Apostolical Churches, were govern'd by Apostolical Men; viz. *Evaristus* in *Rome*, *Cerdo* in *Alexandria*, *Ignatius* in *Antioch*, and *Simeon* in *Jerusalem*. Besides these, we find *Publius* in *Athens*, *Polyarp* in *Smyrna*, *Onesimus* in *Ephesus*, *Papias* in *Hierapolis*, with many others of primitive Integrity. This was the State of the Church in the Beginning of the second Century, increasing and flourishing after a stupendous Manner; but grievously afflicted on one Side by the Malice of the *Jews and Pagans*, and the present Persecution under this Emperor, and no less wounded on the other by the Hereticks, the *Simonians*, the *Gnosticks*, the *Menandrians*, the *Ebionites*, the *Cerinthians*, and the *Nicollaitans*;

A.D. 101.
Traj. 4.
The State of
the Church.

The Cainites.

laitans; yet still it stood firm as a Rock against all the Powers of Hell; shining and triumphing in the Glories of the utmost Purity and Piety. Among the Hereticks that infested the Church, there arose at this Time a Sect, call'd *Cainites*, a Branch of the *Nicolaitans*, so call'd after the Name of *Cain*; who, they said, was form'd by a celestial and almighty Power, and *Abel* by one weak and inferior. They had abominable Opinions, and held that the Way to be sav'd, was to make Tryal of all manner of Things, and satisfy their Lusts with all wicked Actions: They feign'd to themselves a great Number of Angels, to whom they gave barbarous Names, attributing to each a particular Sin; and when they were about any wicked Action, they invoc'd the Angel whom they suppos'd to preside over it. They compos'd a Book called, *St. Paul's Ascension to Heaven*; and another, intitled, *The Gospel according to St. Judas*; both containing many horrid Blasphemies. They had a particular Veneration for *Cain*, *Esan*, *Core*, and the *Sodomites*; but especially for *Judas*, because his Treacheries occasion'd so great a Blessing as the Death of *Jesus Christ*.

Irene
Tert.Trajan's Suc-
cesses in Da-
cia.

In the mean Time, the Emperor *Trajan* proceeded in the publick Administration with no less Wisdom than Clemency, and in all Things laudably, except in relation to *Christianity*. And now being excited with an eager Thirst after Glory, he resolv'd to extend the Bounds of the *Roman* Empire by the Force of his Arms; beginning his first Enterprize against the *Dacians*, a barbarous People on the North-side of the River *Danube*, who had frequently molested the *Romans* in the Reign of *Domitian*. Marching with a powerful Army into those Countries, he was vigorously oppos'd by King *Decebalus*, which occasion'd a very severe and bloody War; but *Decebalus* being no longer able to protract the War, was forc'd to a general Battel, wherein *Trajan* by his Skill and Valour overthrew him, with exceeding Loss to the *Dacians*, and no small Slaughter to the *Romans*, who wanted even Linnen to bind up their Wounds. This Occasion'd the Emperor out of a generous Pity to tear his own Robes and Vestments, towards the supplying that Defect; and for those who dy'd honourably, he order'd Altars to be erected, and Sacrifices to be yearly offer'd to their Memory. *Trajan* pursu'd his Victory with so much Diligence, that *Decebalus*, almost reduc'd to Despair, humbly implor'd Peace, and offer'd to accept of any Articles that the Emperor shou'd propose; which were in a short Time confirm'd, after *Decebalus* had solemnly prostrated himself to the Earth, and publicly acknowledg'd himself his Victim and Vassal. This ended the first *Dacian* War, in the fourth Year of his Reign, for which he both obtain'd the Surname of *Dacius*, and a solemn Triumph, which was attended for many Days after with all manner of publick Games and Spectacles in the City. But these publick Rejoycings did not divert the Emperor from doing of Justice, nor from the Care of the Government; for shortly after he proceeded to many other Regulations in the State: Particularly, he forbid all Advocates to receive Fees, or any Promise before a Cause was pleaded; and likewise restrain'd the exorbitant Expences, Bribes and other Corruptions, in the Election of Magistrates. In all which, and many other Acts of Reformation, he proceeded with the utmost Disregard to Danger, giving many signal Instances of his fearless and open Disposition; particularly, in his great Confidence shew'd to his Friend and Favourite *Sura*. For some Persons, who envy'd his great Share of the Emperor's Friendship, us'd all Methods to blast his Reputation, and render him suspected to his Master; accusing him even of forming a Design against his Life. But *Trajan*, to shew how much he rely'd upon the Fidelity of his Friend, having received an Invitation to Sup with him, went freely and unconcern'dly; then purposely

A.D. 102.
Traj. 5.His Regulati-
ons.

purposely sending back all his Guards, he order'd *Sura's* Physician and Barber to be brought to him, commanding the former to take off his Hair about his Eye-brows, and the latter to shave off his Beard; after which he bath'd himself, and remain'd securely among *Sura's* Friends and Companions. Upon this Tryal he return'd to his Palace, and recounting all Circumstances, told the Accusers, *That if Sura had any Designs against his Life, he gave him the fairest and safest Occasion to execute them; and that his neglect of it, was a plain Indication that no such Design was ever form'd.*

Dion.

Another Favourite of this Emperor's was the Famous *Pliny* the Younger, A.D. 103. who in the same Year that the Persecution began, had pronounc'd in the Traj. 6. Senate-House a most celebrated Panegyrick upon all his Virtues and Excellencies. In Reward of which, he made him Governor of all *Pontus* and *Bythinia* in *Asia Minor*, together with the City of *Byzantium*, not as an ordinary Proconsul, but as his own Lieutenant with extraordinary Power. He arriv'd at his Government about the 17th Day of *September*, in the sixth Year of the Reign of *Trajan*; being order'd by him not only to examine into the publick Revenues and Charges, but also to write to him concerning any remarkable Accidents under his Care, and any Difficulties he should find, whether they related to Civil, or Religious Affairs. In the same Year the Famous *Justin Martyr* was born; and in the following, the golden Palace of *Nero* was burnt down, which *Orosius* says, was a Judgment for the A.D. 104. Traj. 7. Persecution of the *Christians*; the Divine Justice punishing *Trajan's* Crime upon the Work of him who gave the first Example. In the same Year *Trajan* was particularly employ'd in the second *Dacian* War; which was begun by *Decebalus*, who being unable to endure Subjection and Servitude, made all possible Preparations against the *Roman* Empire. *Trajan* was no less vigorous on the other side; and to prosecute the War, and to shew his Power and Grandeur, he in a short space built a Bridge over the spacious River *Danube*, for the Convenience of his Forces, being all of square Stone of wonderful Beauty, and one of the most stately and magnificent Works of that Nature in the World. This Bridge consisted of twenty Piles, each 60 Foot in Thickness, and 150 in Height, besides the Foundation, which supported twenty noble Arches of 170 Foot each; so that the whole length was above 4600 Foot, a stupendious Fabrick, considering the short Time of its Building, the almost insuperable Difficulties of laying so vast a Foundation in a River extreamly deep, with an owzy Bottom, and a contracted Stream, rapid to a Miracle. This may be one Proof of the Wealth and Greatness of the *Roman* Empire, and of *Trajan* in particular; shewing that nothing was too bold and difficult for the Genius of that Prince to attempt and effect.

Pliny sent into Asia.

Trajan's second War in Dacia.

His wonderful Bridge.

II. During these Preparations, the Persecution still rag'd in several Parts of the Empire, but especially in the Provinces of *Pontus* and *Bythinia*, where *Pliny* was Governor; who seeing vast Multitudes of *Christians* indicted by others, and pressing on of themselves to Execution, and that to punish all that acknowledg'd themselves *Christians*, wou'd be in a manner to lay waste his Provinces, thought it necessary to write to the Emperor himself about this Matter, to know his Pleasure in the Case. His Letter, after the Preface, runs thus: *I have never been formerly present at the Examination and Tryal of Christians, and therefore know not the Nature of the Crime, how far it is punishable, and how to proceed in these Enquiries. Nor was I a little at a Loss, whether regard ought to be had to Difference of Age; whether the Weak and Young were to be distinguish'd from the more Strong and Aged; whether place were to be allow'd for Repentance, and whether it might be of any Advantage to him, who once was a Christian,*

The Persecution still rages.

Pliny writes in favour of the Christians.

to cease to be so; whether the Name alone without other Crimes, or the Crimes that attend the Name, ought to be punish'd? In the mean time, I have us'd this Method with such as have been brought before me as Christians: I first demanded of them, whether they were Christians? Upon Confession, I repeated the Question, threatening Punishment; and if they persisted, I commanded them to be executed. For I did not at all doubt, but that, whatever their Profession was, their Stubborness and inflexible Obstinacy ought to be punish'd. Others who were guilty of the same Madness, because they were Roman Citizens, I adjudg'd to be transmitted to Rome. While Things thus proceeded, the Error, as is usual, spreading farther, more Cases did occur: A nameless Libel was presented, containing the Names of many. But those denying themselves ever to have been Christians, when after my Example they had invoked the Gods, and offer'd Wine and Incense to your Statue, which for that Purpose I commanded to be brought with the Images of the Gods; and had likewise blasphem'd Christ, (which 'tis said, no true Christian can be compell'd to do) I dismiss'd them. Others mention'd in the Libel confess'd themselves Christians, but immediately deny'd it; that they had indeed been such, but that they had renounc'd it; some three Years since, others many Years, and one twenty five Years: All which paid their Reverence to your Statue and the Images of the Gods, and blasphem'd Christ. They affirm'd, that the whole Sum of that Sect or Error lay in this, that they were wont upon a set solemn Day to meet together before Sun-rise, and to sing among themselves a Hymn to Christ, *AS A GOD*, and oblige themselves by a Sacrament, not to commit any Wickedness, but to abstain from Theft, Robbery, Adultery, to keep Faith, and to restore any Pledge intrusted with them; and that after that they retired, and met again at a common Meal, in which was nothing extraordinary, nor criminal: Which Meetings they have laid aside, after I had publish'd an Edict, forbidding, according to your Order, all Heteriæ or unlawful Assemblies. To satisfie my self in the Truth of this, I commanded two Maidens called Deaconesses, to be examined upon the Rack; but I perceiv'd nothing but a lewd and immoderate Superstition, and therefore surceasing any farther Process, I have sent to beg your Advice. For the Case seem'd to me worthy of Consultation, especially considering the great Numbers in danger: For very many of all Ranks, Ages and Sexes are and will be call'd in question; the Contagion of this Superstition having overspread not only Cities, but Towns and Country-Villages; which yet seems possible to be stopt and cured. It is very evident that the Temples, which were almost left desolate, begin now to be frequented, that the holy Solemnities long neglected are now revived, and that Sacrifices are from all Parts brought to be sold, which hitherto found but few to purchase them. Whence 'tis easie to conjecture, what Multitudes of Persons might be reclaim'd, if place be allow'd for Repentance.

By this Letter we may easily discover the Malice of the Pagans, as well as the Innocency of the Christians; and by this Account we also find, that tho' the Severity of the Persecution might tempt some to apostatize, yet so vast was the Number of the Christians in those Parts, that this Great Man knew not how to deal with them. To direct him therefore in this Affair, the Emperor Trajan return'd this following Rescript. As to the Manner of your Procedure, my Secundus, in examining the Causes of those who have been brought before you for being Christians, you have taken the Course which you ought to take: For no certain and general Law can be so form'd, as shall provide for all particular Cases. Let them not be sought for, but if they be accus'd and convicted, let them be punish'd: Yet so, that if any denies himself to be a Christian, and gives evidence of it by sacrificing to our Gods, tho' heretofore he has been suspected, let him be pardon'd upon his Repentance. But as for Libels publish'd without the Author's Names, let them

Trajan's Answer.

not

not be valid as to the Crimes they charge; for that were an ill Precedent, and contrary to the Usage of our Reign. *Tertullian*, speaking of this Imperial Edict, calls it, 'A Sentence confounded by a strange Necessity: It allows them not to be sought for, as if they were innocent, and yet commands them to be punish'd, as if they were guilty: It spares and rages, dissembles, and yet punishes. Why does he entangle himself in his own Censure? If he condemns them, why does he not hunt them out? If he thinks they ought not to be search'd out, why does he not acquit them? Here *Tertullian* is observ'd to argue more like an Orator, than a Logician: For *Trajan* might be unwilling the *Christians* shou'd be nicely hunted out, and yet not think them innocent: He cou'd not find them guilty of any enormous Crime, but only of a novel Superstition; and therefore, while they conceal'd themselves, did not think it reasonable that they shou'd be left to the Malice and Rapine of busy Under-Officers. But however it was, the Keeness of their Enemies Fury by this means was taken off; and tho' the Popular Rage might in some particular Places still continue, yet the general Force and Rigour of the Persecution did abate and cease. The Persecution abated.

Dion. In the mean Time *Trajan*, pursuing new Glories, continu'd his *Dacian* Expedition with great Vigour, shewing himself a most expert and valiant Commander; and notwithstanding the Country was large and wild, and the Inhabitants fierce and hardy, he totally subdued the whole, discover'd much Treasure, and reduc'd King *Decebalus* to such Extremities, that to escape falling into the *Romans* Hands, he slew himself. His Head was immediately sent to *Rome*, and the whole Country of *Dacia* was added to the *Roman* Empire, and reduc'd into a regular Province; in which Country *Trajan* built many Cities and Towns, and sent several Colonies, being now in the eighth Year of his Reign. After which he return'd to *Rome* with great Honour and Renown, and enter'd the City a second Time in solemn Triumph, which was succeeded with infinite Variety of Shews and Games, with many magnificent Feasts and Entertainments, for Joy of his Return and Victories. These were more pompous than any before this Time, continuing 123 Days successively; in which sometimes ten thousand Beasts, both wild and tame, were encounter'd and slain in a Day, accompany'd with a vast Number of Gladiators Prizes, and other *Paganish* and superstitious Customs. The Name and Generosity of this Emperor became so celebrated through the World, that at this Time Ambassadors from the very *Indies*, and several distant Nations came to sue for his Alliance, acknowledging him to be their Lord and Superior. Fired with these Honours, and thirsting after new Conquests, he resolv'd upon an Expedition into the East, against the *Armenians* and *Parthians*; taking Occasion from the King of *Armenia's* receiving his Crown from the Hands of the King of *Parthia*, and acknowledging him his Superior: whereas that King ought to have receiv'd his Authority from *Rome*, according to former Articles. Having made all due Preparations, he parted from *Italy* in *October*, in the 9th Year of his Reign; and passing through *Athens*, and the Lesser *Asia*, arriv'd at *Seleucia*, near *Antioch* in *Syria*, towards the End of *December*. Trajan conquers all Dacia. His Honours. A.D. 105. Traj. 8. A.D. 106. Traj. 9. He begins his Eastern Expedition.

About this Time flourish'd *Papias*, Bishop of *Hierapolis* in *Phrygia*, and one of *St. John's* Disciples; a Person sufficiently noted for his Writings and Opinions. He wrote five Books intitled, *The Explications of our Lord's Discourses*; but at present we have only some few Fragments of them in the Works of other Authors. He was the chief that promoted the famous Opinion concerning the temporal Reign of *Jesus Christ*, which they suppos'd shou'd happen on Earth a thousand Years before the Day of

The Millenarians.

of Judgment, when the Elect shou'd be gather'd together, after the Resurrection, in the City of *Jerusalem*, and then during that Space shou'd enjoy all the Delights imaginable. This Opinion was much in Esteem for two or three Centuries, the Followers of it being term'd *Millenaries* and *Chiliasfes*; and it was not only held by the Hereticks, as the *Cerinthians*, and *Marcionites*, the *Montanists*, the *Meletians*, and *Apollinarians*, but also by many of the Catholicks and Martyrs, as *Papias*, *Justin Martyr*, *Irenaeus*, *Nepos*, *Victorinus*, *Lactantius*, and *Sulpicius Severus*. So that St. *Jerom* durst not absolutely condemn the Opinion; but left it to the Determination of God himself. That which gave most Credit to it was its being embrac'd by *Papias*, who being a Disciple of St. *John*, was suppos'd best to know his Mind, as to the thousand Years he mentions in his Revelation; but *Eusebius* and some others have thought him a credulous Man, and of mean Judgment in interpreting the Scripture, and therefore not much to be rely'd on.

A.D. 107. Upon *Thursday* the 7th Day of *January*, the Emperor *Trajan* arriv'd at *Antioch*, and enter'd that great City with the Pumps and Solemnities of a Triumph; and as his first Care was usually about the Concerns of Religion, he began immediately to enquire into that Affair. He look'd upon it as an Affront to his other Victories to be conquer'd by *Christians*, and therefore began to revive his Inquisitions against them. Whereupon the brave Champion *Ignatius*, being in Fear for the Church of *Antioch* his Charge, to protect that, fearlessly presented himself before the Emperor, between whom there pass'd a particular formal Discourse, *Trajan* admiring

He disputes with St. Ignatius;

That he dared to transgress his Laws, while the good Man asserted his own Innocency, and the Power which God had given them over evil Spirits, and that the Gods of the Gentiles were no better than Dæmons, there being but one supreme Deity, who made the World, and his only begotten Son Jesus Christ, who tho' crucify'd under Pilate, had yet destroy'd him that had the Power of Sin, that is, the Devil, and wou'd ruin the whole Power and Empire of the Dæmons, and tread it under the Feet of those who carry'd God in their Hearts. The Issue of the Discourse was, that he was cast into Prison, where, as some report, he was subjected to the most severe and mercileis Torments, scourg'd with *Plumbatae*, oblig'd to hold Fire in his Hands, while his Sides were burnt with Papers dip'd in Oil, his Feet stood upon live Coals, and his Flesh was torn with burning Pincers. Having conquer'd all Torments, the Emperor pronounc'd the final Sentence upon him, *That being incurably over-run with Superstition, he shou'd be carry'd bound by Soldiers to Rome, and there thrown as a Prey to the Wild-Beasts*. The pious Martyr heartily rejoic'd at the fatal Decree, *I thank thee, O Lord*, cry'd he, *that thou hast condescended thus perfectly to honour me with thy Love, and hast thought me worthy with thy Apostle Paul to be bound with Iron Chains*. With that he cheerfully embrac'd his Chains, and having fervently pray'd for his Church, and with Tears recommended it to the divine Care and Providence, he deliver'd up himself into the Hands of his Keepers, ten Soldiers who were appointed to transport him to the Place of Execution.

And condemns him to the Wild Beasts at Rome.

St. Ignatius's Journey towards Rome.

Being accompany'd by two eminent *Christians* call'd *Philo* and *Agathopus*, he was conducted on Foot to *Seleucia*, the Place where St. *Paul* and *Barnabas* set sail for *Cyprus*; where going on board, after a tedious Voyage, they arriv'd at *Smyrna*, and there landing, he went to salute *Polycarp* Bishop of the Place, his old Fellow-Pupil under the Apostle St. *John*. Joyful was the Meeting of these two holy Men, *Polycarp* being so far from being discourag'd, that he rejoic'd in the other's Chains, and earnestly press'd him to a firm and final Perseverance. All the Country also re-

pair'd

pair'd to this City, especially the Bishops, Presbyters and Deacons of the *Asian* Churches, to behold so venerable a Sight, to partake of the holy Martyr's Prayers and Benediction, and to encourage him to hold on to his Consummation. To requite whole Kindness, and for their farther Instruction and Establishment in the Faith, he wrote four Epistles from this City to four several Churches: The first to the *Ephesians*, ' wherein he the Epistle to the Ephesians testify'd his Joy in seeing *Onesimus* their Bishop, exhorting them to live ' in perfect Unity, and in Obedience to their Bishop and Presbyters, and ' declaring the Disobedient to be out of the Church, and depriv'd of the ' celestial Food. Next he warn'd them of Heresies, urging their Belief ' of the Divinity and Incarnation of *Jesus Christ*; and after that exhort- ' ed them to pray for all Conditions of Men, frequently to assemble to- ' gether, and inviolably to preserve Faith and Charity; affirming that ' the Devil was ignorant of the Virginity of *Mary*, of her Child-birth, ' and of the Death of our Lord; and concluding all with begging their ' Prayers for him and the Church of *Syria*. He wrote his second Epistle to the *Magnesian*, whose City stood upon the River *Meander*, ' exhorting To the Magnesian; ' them to be obedient to their Bishop *Damas*, to do nothing without him, ' and to live in Unity; admonishing them to beware of vain Opinions, ' not to live like *Jews* but *Christians*, to believe in *Jesus Christ*, the Word ' of God not proceeding from Silence, but sent from God the Father, and ' our only Hope. At last he desir'd them to remember him in their ' Prayers. He wrote his third Epistle to the *Trallians* by *Polybins* their Bi- To the Tral- shop, ' wherein he commended their Union and Submission to their Bishop, lians; ' Presbyters and Deacons, exhorting them to Perseverance in this Union, ' and to avoid Hereticks. Then he expounded the Orthodox Principles ' of the Catholick Church, that *Jesus Christ* was born of the Virgin *Mary*, ' that he was really Man, that he actually suffer'd and dy'd, and not in ' Appearance, as some Hereticks affirm'd. The last Epistle that he wrote from this City *Smyrna* was to the *Romans*, whither he was going, ' in To the Romans; ' which he gave them an Account of his present Sate and Condition, expres- ' sing a most noble Zeal, and fervent Desire of suffering Martyrdom for ' his dear Lord, beseeching them not to take his glorious Crown from him, ' by any Ways preventing his being expos'd to the Wild Beasts in the Ro- ' man Amphitheatre.

His Keepers, a little impatient of their Stay at *Smyrna*, set sail for *Troas*; where at his Arrival in the Month of *September*, he was not a little re- fresh'd with the News he receiv'd of the Persecution ceasing in the Church of *Antioch*, according to his constant Prayers to God. Hither several Churches sent their Messengers to visit and salute him, and hence he dispatch'd three Epistles more: The first was wrote to the *Philadel-* To the Phila- *phians*, ' congratulating their Union, exhorting them to avoid corrupt delphians; ' Doctrines, and advising them not to follow the Abettors of Schisms ' and Divisions, and to concur in every Thing with their Bishop. Lastly, ' he refuted the Arguments of such as wou'd believe nothing but what ' was written in the Old Testament, declaring that the Gospel was the ' Perfection of what was prefigured in the old Law. His second Epi- stle was wrote to the *Smyrnaeans*, from whom he had lately departed, To the Smyr- which he sent with the former by *Burrhus* the Deacon, whom they and naeans; the *Ephesians* had sent to wait upon him. In this, ' he confuted the ' Error of those who deny'd the Humanity of *Jesus*, and that he assum'd ' a real Body; admonishing the *Smyrnaeans* to avoid Divisions, as the ' Original of all Evil, to obey their Bishop, to honour the Presbyters ' and Deacons, and to do nothing contrary to the Precepts of their ' Bishop, without whose Allowance, it was not lawful even to baptize, ' or

And to Polycarp.

‘ or to celebrate their *Agapæ* or *Love-Feasts*. His last Epistle was a private Letter only to *Polycarp*, ‘ in which he gave him many excellent Rules ‘ and Instructions to behave himself as a Bishop and Head of the Church, ‘ to be continually vigilant and charitable, tender and affable, not despising the meanest Persons alive. Lastly, he advis’d him to call a Synod, ‘ and to ordain a Bishop to be sent into *Syria*, where God had given ‘ Peace to the Church. Shortly after, from *Troas* they sail’d to *Neapolis* in *Macedonia*, thence to *Philippi*, where they were entertain’d by the *Christians* of that Church with all imaginable Courtesie, and conducted forwards in their Journey. Hence they pass’d on Foot through *Macedonia* and *Epirus*, till they came to *Epidamnium*, a City of *Dalmatia*; where again taking Ship, they sail’d through the *Adriatick* Sea, and arriv’d at *Rhegium* in *Italy*; whence they directed their Course to *Puteoli*, *Ignatius* desiring, if it might have been granted, thence to have gone by Land, that he might have trac’d the same Way, by which *St. Paul* went to *Rome*. After a short Stay at *Puteoli*, a prosperous Wind soon carry’d them to the *Roman* Port at the Mouth of the *Tiber*, a few Miles from *Rome*, whither the holy Martyr long’d to arrive, as much desiring to be at the End of his Race, as his wearied Keepers were to be at the End of their Journey.

His Arrival at Rome.

The *Christians* at *Rome* daily expecting his Arrival, were come out to meet him, and accordingly receiv’d him with equal Sentiments of Joy and Sorrow; glad at the Approach of so great and good a Man, but sorry at his design’d Execution. But when some of them did but intimate, *That possibly the People might be taken off from desiring his Death*, he express’d a pious Indignation, entreating them, *To cast no Rubs in his Way, nor give the least Hindrance to him, now he was hastning to his Crown*. Being conducted to *Rome*, he was presented to the Prefect of the City; and while Preparations were making for his Martyrdom, he and the other *Christians* improv’d their Time to the most pious Purposes: He pray’d with them and for them, heartily recommended the State of the Church to the Protection of our blessed Saviour, and earnestly solicited Heaven, *To stop the Persecution that was begun, and bless the Christians with a true Love and Charity towards one another*. That the Punishment might be more pompous and publick, one of their solemn Festivals, the Time of their *Saturnalia*, was pitch’d upon for his Execution; at which Times they usually entertain’d the People with the bloody Conflicts of the *Gladiators*, and the encountring of Wild Beasts. Accordingly on the 20th Day of *December*, he was brought out into the Amphitheatre, and agreeably to his own Desire, that he might have no Grave but the Bellies of Wild Beasts, the Lions were let loose upon him, whose roaring Allarm he entertain’d with no other Concern, than with saying, *That now as God’s own Corn he shou’d be ground between the Teeth of these Beasts, and become pure Bread for his heavenly Master*. Thus dy’d the great *Ignatius*, at a great Age, after he had been sole

His Martyrdom.

Heron succeeds him in Antioch.

Bishop of *Antioch* about 37 Years; being succeeded by *Heron*, an eminent Person, who afterwards imitated him in laying down his Life for his Flock. The remaining Bones of *St. Ignatius* were taken up by those who were Companions in his Journey, who transported them to *Antioch*, where they were joyfully receiv’d and honourably entomb’d in the Cœmety without the Gate that leads to *Daphne*. These have left us a particular Account of this holy Man’s Martyrdom, and farther assure us, that the following Night, after they had pray’d to Heaven for Comfort and Assurance, falling into a Slumber, some of them saw this Martyr standing by them and embracing them; others beheld him, as it were sweating,

Ignatius appears to his friends.

Sweating, and just coming from his great Labour, and standing by God with much Assurance and unspeakable Glory. As to St. *Ignatius's* Epistles, besides the seven we have mention'd, eight others have been attributed to him, which all learned Men look upon as spurious; but for the Genuineness of the former, which have occasion'd so many modern Disputes, we must refer all doubtful Persons to Bishop *Pearson*, *Cotelerius*, *Du Pin*, *Ruinart*, and Dr. *Wake*, who have solidly answer'd all the Objections of *Salmasius*, *Blondel*, and *Daille*.

^{Euseb.} This Year was not only memorable for the Martyrdom of St. *Ignatius*, but also for that of another great Man, *Simeon* Bishop of *Jerusalem*, commonly call'd *The Brother of our Lord*; occasion'd principally by the Jealousies of the *Roman* Emperors against the Line of *David*, and the Blood Royal of the House of *Israel*, which both *Vespasian* and *Domitian* had endeavour'd to extirpate. This was a sufficient Pretence to take off this aged Bishop; for some of the Sects of the *Jews*, not able to bear his powerful Zeal in the Cause of his Religion, and finding no other Crime, accus'd him to *Atticus*, at that Time Consular Legat of *Syria*, for being of the Posterity of the Kings of *Judah*, and withal a *Christian*. Whereupon he was apprehended and brought before the Proconsul, who com-
manded him for several Days together to be rack'd with the most exquisite Torments; all which he sustain'd with such a compos'd Mind and invincible Patience, that the Proconsul and all present were amaz'd to see a Person, so extremely aged, endure such Tortures. At length he was commanded to suffer the same Punishment with his Cousin-German according to the Flesh, our blessed Lord; being crucify'd in the 120th Year of his Age, having been Bishop of *Jerusalem* about 45 Years, from the Death of his Brother St. *James*: A longer Proportion of Time than twelve of his immediate Successors cou'd make up; God probably lengthning the Life of this Apostolical Man, that as a skilful Pilot he might steer the Affairs of the Church in those dismal stormy Days. The *Latines* keep his Feast on the 18th Day of *February*, and the *Greeks* on the 27th of *April*: And *Eusebius* intimates not only that he kept the Church of *Jerusalem* from Heresies, but also that his Death concluded the Apostolical Age; or at least of such as were so happy as to be taught by the immediate Mouth of *Jesus Christ*.

*Simeon, Bish.
of Jerusalem,
tormented, and
martyr'd.*

III. About the Time of the Death of St. *Ignatius*, the holy *Poly-* A.D. 108.
carp made a Collection of his seven Epistles, and before he had heard Traj. 11.
the Manner and Particulars of his Martyrdom, at the Request of the *Phi-*
lippians, he sent them to that Church, prefixing an excellent Epistle of
his own, and highly valu'd by all the Ancients. In this Epistle he first
congratulated the *Philippians* for receiving the imprison'd Saints as they
ought, as *Ignatius*, *Zosimus* and *Rufus*, whose Chains were the Crowns
of God's Elect. Then he extoll'd their Piety, exhorting them to pre-
serve and encrease it more and more, about which he gave many ex-
cellent Instructions; and farther taught them the Reality of our Sa-
viour's Incarnation and Death, condemning those who believ'd the
Resurrection and future Judgment as the First-born of *Satan*. But to
shew his Modesty and Humility, he told them, That he took not the
Liberty to write to them concerning Righteousness, but by their own
Incitement; for he cou'd not pretend to come up to the Wisdom of
the blessed St. *Paul*, who had already been with them, and taught
them; confessing that he wanted a perfect Knowledge of several Things
in the Holy Scriptures. He shew'd much Concern for the Fall of *Va-*
lens, one of their Presbyters, and also his Wife, being occasion'd by
P p Avarice;

*St. Polycarp's
Epistle to the
Philippians.*

‘ Avarice; exhorting them nevertheless to pardon them, and to endeavour
 ‘ to re-unite those stray’d Members to the Body of the Church. At the
 ‘ End of the Epistle he desir’d to know a certain Account of *Ignatius*
 ‘ and his Companions; which shews the exact Time of writing this Epi-
 stle, which he sent by a *Christian* call’d *Crescens*. This Epistle seems to
 have a great Resemblance both in Stile and Substance with St. *Clement’s*
 Epistle to the *Corinthians*, often suggesting the same Rules, and using the
 same Words and Phrases; so that it is not to be doubted but at the
 writing of it he had that excellent Epistle in his Eye. In sum, it is a
 pious and truly *Christian* Epistle, furnish’d with short and admirable Pre-
 cepts and Rules of Life, and penn’d with the Modesty and Simplicity of
 the Apostolick Times, and was esteem’d by the Ancients next to the
 Writings of the holy Canon; and St. *Jerom* tells us, that even in his
 Time, this Epistle, as well as St. *Clement’s*, was read in the publick Assem-
 blies of the *Asian* Church. It was written in the Beginning of the Year
 108, in which Year St. *Clement’s* Successor *Evaristus*, Bishop of *Rome*, dy’d,
 and as some say, was martyr’d, after he had held this Dignity about eight
 Years; being succeeded by *Alexander I.* a *Roman* by Birth, and the fifth
 Bishop of *Rome* after St. *Peter* and St. *Paul*, who continu’d in the Chair
 about ten Years. In the same Year dy’d *Cerdo* Bishop of *Alexandria*, after
 eleven Years Continuance in that Office, and was succeeded by *Primus*,
 or *Aprimus*, the fourth Bishop of this City after St. *Mark*, who continu’d
 about ten Years.

Alexander I.
the fifth Bishop
of Rome.

Primus the
fifth Bishop of
Alexandria.

In the mean Time, the Emperor *Trajan* with wonderful Honour and ^{Dign.}
 Success pursu’d the Course of his Victories and Conquests in the East.
 Having the last Year subdu’d all the Kingdom of *Armenia*, and reduc’d
 the whole Country into a Province of the Empire; he this Year march’d
 forwards with his powerful Troops, and first conquering the Dominions
 of the King of *Parthia*, he then enter’d that opulent Country of *Meso-*
potamia, where he took the City of *Nisibis*, and other Places, and reduc’d
 that Kingdom, as he had *Armenia* and *Parthia*, to be a Province of the
 Empire. In all which the King of *Parthia* was constrain’d to submit,
 after many Skirmishes, Encounters, Attacks, Sieges, and a thousand no-
 ble Acts perform’d by this Emperor; wherein he not only shew’d himself
 a Person of amazing Courage and Industry, but likewise of no less
 Conduct and Discipline. The Fame of his mighty Victories daily fill’d
 the Ears of the World, as well as of the Senate and People of *Rome*,
 who order’d great Sacrifices and Thanksgivings to their Gods,
 and conferr’d new Honours and Titles upon their Emperor, par-
 ticularly the Surnames of *Armenicus* and *Parthicus*, before he re-
 turn’d to the City. But the Time of his Return is not very
 certain.

Trajan con-
quers Armenia,
Parthia, and
Mesopotamia.

A.D. 109. For four succeeding Years we find nothing concerning the Actions of ^{Epist.}
 Traj. 12. *Trajan*, and not much relating to the Affairs of the Church. But in ^{Testat.}
 Barlimæus and Onelimus mar-
tyr’d. the first of these we are told of the Martyrdom of *Barsimæus* Bishop of
 A.D. 110. *Edessa* in *Mesopotamia*; and of that of *Onesimus* Bishop of *Ephesus*, who
 Traj. 13. was ston’d to Death at *Rome*; as also of the Destruction of three Cities
 in *Galatia*, which were swallow’d up by an Earthquake. This last Ca-
 lamity was not long after succeeded by another in *Rome*, the burning
 of the *Pantheon* by Lightning; accounted a great Misfortune by the Ci-
 tizens. About which Time *Saturninus* or *Saturnillus* of *Antioch* began
 to broach his Heresies in several Parts of *Syria*, and to propagate the
 Errors and Impieties of *Simon Magus* and his Master *Menander*, adding
 some others of his own. He affirm’d that the World and Men were made
 by Angels, some of whom were naturally good, and others naturally evil;
 That

Saturninus,

That the God of the *Jews* was one of the bad Angels, to destroy whom *Christ* assum'd a fantastical or fallacious Body. He deny'd the Resurrection of the Body, and said that Marriage was instituted by ill Angels; and by his Austerity of Life, and Abstinence from eating of Animals, he impos'd upon great Numbers. About a Year or two after him, another A.D. 111. Disciple of *Menander's*, call'd *Basilides*, broach'd his Heresies in *Alexan-* A.D. 112. *dria*, and in a short Time infected the greatest Part of *Ægypt*; becoming Traj. 15. himself one of the Heads of the *Gnostick* Crew, which so far prevail'd, that this Century is by many call'd *Seculum Gnosticum*. This Person enlarg'd upon the Inventions of former Hereticks, and vented the most monstrous and fabulous Fictions: He imagined a ridiculous Series of Gods proceeding from one another, and from them Angels, who created each a Heaven; making the Number of those Heavens to amount to 365, to answer the Number of the Days of the Year; adding, that the Angels of the last Heaven created the Earth and the Men that inhabit it, and that their Prince was the God of the *Jews*, who design'd to make all the other People subject to him. But the Father, who he said was never born, and had no Name, sent his Son to hinder this Injustice; which Son appear'd in the Shape of a Man, but was none, and the *Jews* put *Simon the Cyrenian* to Death instead of him. For this Reason he held that Men ought not to believe in *Jesus Christ* crucify'd, but in him that appear'd to be nail'd to the Cross, tho' he was not so in Reality. He deny'd the Resurrection of the Body, permitted all carnal Lusts, and made use of Images of Wax, and of all the Impieties of Magick; yet seem'd so severe as to Morals, that he maintain'd that God wou'd pardon no Sins but those of Ignorance; but at the same Time he allow'd of no Punishment but a Transmigration of Souls, according to *Pythagoras*, whom he follow'd in several Particulars. He wrote 24 Books upon the Gospel, but what Gospel we know not; and *Epiphanius* and St. *Jerom* assure us, that the Heresie of the *Basilidians* was not extinguish'd in their Times.

In the 16th Year of the Emperor *Trajan's* Reign, he dedicated a magnificent Place in *Rome* for the erecting a stately Column in Honour of all his Acts; and being excited by a new Prospect of Glories, in the following A.D. 113. Year he undertook a second Expedition into the East, against the *Par-* A.D. 114. *thians* and other Nations. About the Beginning of which Wars there Traj. 17. arose a false Prophet and Impostor in *Palestine* call'd *Elxai* or *Elxæus*, who joining himself with the *Ebionites* and *Nazarenes*, became the Author of a new Sect, holding strange and uncertain Opinions concerning *Christ*. These were also call'd *Offenians* and *Sampsæans*, and were so wild and unsettled in their Notions, that they could not properly be call'd either *Jews* or *Christians*, tho' in several Particulars they agreed with both. They follow'd the *Jews* in their Sabbath, Circumcision, and the inferior Ceremonies of the Law, but detested their Sacrifices, and their eating the Flesh of Animals; As to *Christianity* they affirm'd the Holy Ghost to be a Woman, and that *Jesus Christ* had a human, but invisible Body 66 Miles in Height; with other such Follies and Extravagancies. They rejected some Things of every Part of the Scripture, but us'd several Texts both out of the Old Testament and the New; but allowed of none of St. *Paul's* Writings. They affirm'd it was an indifferent Thing to deny the Faith, holding that upon Necessity a wise Man shou'd abjure *Christianity* with his Mouth, but not with his Heart at the same Time. They also carry'd about with them a Book, which they say fell down from Heaven; declaring that every Person who heard it, and believ'd it, shou'd obtain Remission of Sins; a Remission different

from that which *Jesus Christ* bestow'd. This Sect spread it self principally in *Palestine*, about *Jordan* and the *Dead Sea*, and there were some Remainers of it till the End of the fourth Century.

A.D. 115. In the mean Time, the Emperor *Trajan* proceeded in the famous Expedition he had begun in the East; and with great Difficulty and Bravery having pass'd the great River *Euphrates*, couragiously advanc'd forwards, subduing Cities and Castles in all Parts, and among the rest the great City *Arbela* in *Assyria*, where *Alexander* overthrew King *Darius*. And continuing his successful Progress, he conquer'd other Countries where the *Roman* Standards had never before been display'd; from whence without any great Opposition, he advanc'd up to the Walls of the renowned City *Babylon*; and taking it by Force, he also subdu'd all its Territories, by which Means he became intire Master of those rich and noble Countries *Chaldaea* and *Assyria*. Here he design'd to make a Cut from the River *Euphrates* to the *Tigris*, for the Conveniency of his Vessels and his Marches; but finding the former River so much higher than the other, as to render one unnavigable, he mounted his Vessels upon Land-Carriages, and brought them to the *Tigris*; from whence he advanc'd to the great City *Ctesiphon*, which he took, and open'd himself a Passage into *Persia*, where he still made new Conquests, and gain'd new Dominions, to the Wonder and Terror of all Nations. After this great Success, he desir'd to repose himself for some few Days, and to pass the Winter in *Syria*, where disposing his Army, he lodg'd himself in his chief City *Antioch*; to which Place repair'd a numerous and splendid Concourse of Kings, Potentates and Ambassadors to attend this mighty Emperor. Continuing there in all Pleasures, and surrounded by a glorious Train of Monarchs and crown'd Heads, his Ambition was abated by an Accident astonishing to the utmost Degree; a prodigious Earthquake, and the most dreadful that ever happened in any Age of the World. It was in a manner general; but *Syria* and *Antioch* felt the greatest Share of its Fury, it beginning with an amazing Storm and Whirlwind, which overthrew infinite Numbers of Trees and Houses, and brought down the Birds to the Earth, being succeeded by such dreadful Lightnings and Tremblings, that it seem'd as tho' the World was all in Flames, and the Earth open'd to devour all human Kind. Many Cities in the East were ruin'd, many Hills and Mountains sunk and became level, many Rivers were dry'd up, and many Waters and Fountains sprung up in new Places. In the City of *Antioch* almost all the Palaces and Buildings were intirely demolish'd, and many thousands of People slain, particularly *Pedo* the present Consul; and the Emperor himself was in great Danger of his Life, escaping by a sudden leaping out of a Window into the Fields, where he was constrain'd to remain for many Days in Tents. Some write that he was held in the Air by an unknown Hand for some Space; and it is believ'd by many, that these Calamities were Instances of the divine Displeasure for the Severities us'd against the *Christians*; and that these caus'd some Remorse in *Trajan's* Mind, and dispos'd him to a better Opinion of that Religion in the rest of his Reign. Besides these, we are told that *Tiberianus*, Governor of *Palestine*, sent the Emperor an Account, That he was wearied out in executing the Laws against the *Galileans*, who crouded to Execution in such Multitudes, that he was at a Loss how to proceed: Upon which *Trajan* gave Command, That no particular Inquisition shou'd be made after the *Christians*, tho' if any offer'd themselves they shou'd suffer. But this Account, for Want of sufficient Antiquity and Authority, is doubted by several.

Trajan conquers
Chaldaea and
Assyria.

A dreadful
Earthquake.

Dion.
Euseb.
Crisost.

The *Roman* Empire did not only suffer by the Punishments sent immediately from Heaven, but also by those from Men about the same Time: For the *Jews*, who had been dispers'd into all Parts of the World, fell into a dreadful Rebellion in several Provinces of the Empire; taking occasion first from *Trajan's* distant Expeditions in the East, and afterwards from the terrible Earthquakes, which, as they believ'd, portended the Ruin and Downfal of the *Roman* Power. Having enter'd into a dark Conspiracy, they exerted their utmost Malice, and made incredible Slaughters, and barbarous Massacres upon *Romans* and *Greeks* of all Ranks and Degrees, without either Distinction or Mercy. This Rebellion began first in *Cyrene*, a *Roman* Province in *Africa*, and shortly after in *Ægypt*, and next in the Island of *Cyprus*; which Places, especially the first and last, they in a manner dispeopled, so great and boundless was their obstinate Fury. Their Cruelties and Barbarities were so outrageous, that they proceeded to devour Mens Flesh, besmear'd themselves with their Blood, wore their Skins, saw'd them asunder, cast them to wild Beasts, made them kill each other, and put them to all Kinds of Torments. Besides the Massacres they made in several Parts of *Ægypt*, in the Province of *Cyrene* they destroy'd to the number of 220000 Persons, and no less than 240000 in *Cyprus*; the former under their Commander *Lucas* or *Andrew*, and the latter under *Artemion*. The Emperor *Trajan*, still in his Eastern Expedition, finding the pernicious Effects of these Barbarities, in a great Rage resolv'd to pursue those impious Wretches throughout his Dominions, not as Enemies or Rebels, but as Creatures noxious and destructive to Human Society, with a Revenge answerable to the Vastness of their Crimes; which he speedily effected, under the Conduct of several Commanders both by Sea and Land, among whom *Marcus Turbo* was chief. These, after many cruel and bloody Hostilities, severely chastis'd that obstinate and rebellious Nation, whom God had now forsaken, leaving them to be treated as the Venom and Pests of Mankind, and to be destroy'd like Beasts in infinite Numbers, by all kinds of Deaths; which prov'd the most terrible Execution and Punishment, that ever hapned to any Nation in the World. The furious Behaviour of the *Jews* in *Cyrene* and *Cyprus*, caus'd the Emperor to suspect their Brethren in *Mesopotamia*; and upon that order'd *L. Quintius* to banish all out of that Country; which was soon effected, with the additional Deaths of great Numbers by Acts of Hostility. And because the Cruelties of the *Jews* were most notorious in *Cyprus*, partly for the Security of the *Cypriots*, and partly to brand the *Jews* with perpetual Infamy, it was publickly enacted, That no Jew, tho' driven by Tempests, shou'd presume to set foot in *Cyprus*, upon Pain of immediate Execution, as already condemn'd by his very Appearance on that Soil, which had been tainted with the deadly Venom of his Country-men.

A. D. 116.
Traj. 19.

The Jews Rebellion and Barbarities.

They are defeated and chastised.

Dion.

In the midst of these Calamities, *Trajan* still pursued his Victories, and passing down the River *Tigris* into the *Persian* Gulf, enter'd the vast Oriental Ocean, emulating the Actions of *Alexander*, and pretending to make a Conquest of the *Indies*. And when he was far distant from those Parts, he boasted of greater Conquests than *Alexander*, and sent the Names of several subdued Nations to the Senate, hitherto unknown to the *Romans*; for which he obtain'd a Triumphal-Arch, and many new additional Honours. But God thought fit before his Death a little to eclipse his Glories, and to mortifie his Ambition; for now many of his Conquests were chang'd and revolted, and the Garrisons he had left behind, either turn'd out, or cut in pieces. However, by his great Vigour and Industry he recover'd most of them, and set a King over the *Parthians*. But in the following Year, and 20th of his Reign, going to besiege

Trajan declines.

besiege a Town call'd *Atra*, near *Arabia*, he met with a great Disappointment. Here he disguis'd himself, and headed a Body of Horse up to the Walls; but was repell'd with great Loss, and Danger of his Person: And, as if God himself fought against him, it thunder'd and lightned, Rain-bows appear'd in the Clouds, Storms of Hail and Wind fell upon the *Romans* when they made their Attacks, and the Flics render'd their Provisions nauseous. So that this great Emperor was constrain'd to retire with Dishonour, and abandon the Siege. Not long after he fell into a Distemper, which he believ'd to be occasion'd by Poyson; and being invited Home by the Senate, who had prepar'd a solemn Triumph for him, he took his Journey towards *Italy*, leaving his Cousin *Adrian* Commander of his Army in *Syria*. But coming into the Province of *Cilicia* in the Lesser *Asia*, he found himself weak and declining; and his Distemper increasing, he order'd himself to be carry'd to the City of *Seleucia*, where within a few Days after he dy'd: A Prince of most shining Virtues, and had he not been stain'd with his Severities against the *Christians*, might have been esteem'd the most matchless Monarch in all the *Pagan* World; which afterwards occasion'd the Fable of his Soul being releas'd out of Hell by the Prayers of Pope *Gregory the Great*. He dy'd in the Year 117, on the 8th day of *August*, under the Consulships of *Niger* and *Apronianus*, being in the 63d Year of his Age, and having reign'd 19 Years, 6 Months, and 15 Days.

His Death.

A.D. 117.

ADRIAN

The fifteenth
Roman Empe-
ror.

His Excellencies.

IV. The Emperor *Trajan* leaving no Issue behind him, his Death was conceal'd for a Time, till *Ælius Hadrianus* his Nephew had sounded the Inclinations of his Army, and *Trajan's* Widow *Plotina* the Nobility of *Rome*; and upon the Discovery she produc'd a forg'd Instrument, importing, *That Trajan had adopted Adrian for his Son and Successor*. This Artifice so well succeeded, that the Design took effect, and the Army immediately swore Obedience to *Adrian*; and in Consideration of his Abilities and Relation to *Trajan*, he was not long after acknowledg'd by the Senate and People of *Rome*. This Emperor, as well as the last, was a *Spaniard* by Birth, and now about 40 Years of Age; being a Person of admirable Parts and Qualifications, and scarce any Prince in the World was ever more remarkable for the Excellency and Variety of his Endowments. He was capable of comprehending whatsoever he desired, and was highly skilful in all Exercises both of Body and Mind; wanting no Strength nor Abilities either for Arms or Learning, in which he industriously endeavour'd to excel all Men. He compos'd excellently in Prose and Verse, pleaded Causes, and became perfect in Oratory; was a singular Mathematician, and no less skilful in Physick, knowing the Virtues and Properties of all Plants and Minerals. In Drawings and Paintings he was equal to the greatest Masters, and arriv'd at the utmost Perfection in Musick; being a munificent Encourager of all sorts of Learned Men and Artists. Besides all, he had a Memory beyond Belief, and cou'd exactly retain all Places, Businesses, and Soldiers, calling them all by their Names, tho' long absent; and moreover was of such Capacity, that he cou'd Write, Indite, and Conferr of Business all at one Instant. In fine, he suffer'd nothing to escape his Knowledge and Curiosity; and he is said to have been as much Master of all Arts and Sciences, as almost any single Man cou'd be of one. His extream Curiosity also led him into all kinds of Divinations, Magick and Superstition; and as *St. Jerom* observes, he was admitted into almost all the Religious Mysteries of *Greece*. His Behaviour was extraordinary, freely conversing with Men of Reputation, tho' of mean Rank, visiting them in their Sickness twice or thrice in a Day,

Day, and treating them with all the Kindness and Familiarity of Companions; and he despis'd such as wou'd envy him a Pleasure so sensible to him, upon the Pretence of maintaining the Port and Grandeur of an Emperor. His Clemency appear'd in his ready pardoning all past Injuries, so that having once met a Person who had offended him, he said, *You have escap'd, since I am made Emperor*; and afterwards, when a Servant ran madly upon him with his Sword, he took no farther Notice of the Action, than to order him a Physician to cure his Phrensy. Yet notwithstanding all his uncommon Virtues and Qualifications, he was not free from great Vices and Imperfections; and he is observ'd to have had a strange and unusual Mixture of both, so as to seem to reconcile most Vices with their contrary Virtues. For in the midst of all his Excellencies, he was noted to be proud and vain-glorious, envious and detracting, cruel and revengeful; and notwithstanding all his Favours, he bore a secret Hatred to Men of more than ordinary Ingenuity and Learning. He was inquisitive and prying into the Secrets even of the meanest Families, and was so ready to hearken to Whisperers and Sycophants, that the Estates and Lives of his greatest Friends became often endanger'd. However, he had a peculiar Faculty of commanding and governing his Affections, and by a mighty Artifice and Address cover'd over his insolent, envious, sullen and wanton Disposition.

See Eulog.

Not long after the Death of *Trajan*, when the *Roman* Empire was in its utmost Extent above 4000 Miles in length, *Adrian* in a great Measure abandon'd *Parthia* and the other Eastern Provinces which *Trajan* had conquer'd; judging *Media*, *Mesopotamia*, *Parthia*, and the rest of those distant Countries, to be of greater Inconvenience to the Empire, than Advantage; and for the better Security of other Places, he made *Euphrates* the Boundary and Barrier in those Parts, and plac'd his Legions about the Banks of that famous River. Having thus settled the Affairs of the East, and suppress'd some Disturbances lately rais'd by the *Jews*, he took his Journey by Land towards *Italy*, and sent the Ashes of *Trajan* by Sea. Upon his nigh Approach to *Rome*, he was inform'd, that a Magnificent Triumph was prepared for him, in the same manner as was provided for his Uncle *Trajan*, as being Companion in the same Wars and Conquests. But he wholly refus'd that Honour, judging himself not worthy of it; and order'd that the same Triumph and Entertainment shou'd be given to the Image of *Trajan*; all which was perform'd with wonderful Pomp and Solemnity: And it is observ'd, That he was the only Man that ever triumph'd after he was dead. His Ashes were plac'd in a Golden Urn, upon the Top of a noble Pillar 140 Foot high, of curious Workmanship, representing the Particulars of all his great Exploits, which remains to this Day; and besides their deifying him after the *Roman* Custom, in Honour of him, they instituted new Games call'd *Parthica*, which continu'd in *Rome* for many Ages. Shortly after *Adrian's* Entrance into *Rome*, he took an Oath never to punish a Senator, but by the very Sentence of the Senate; and that he might omit nothing that was kind and generous, he forgave an infinite Number of Debts due to the Exchequer from private Persons in the City and Country, burning the Bonds and Registers of them in the publick *Forum*. He much recommended himself by several Acts of Generosity and Moderation; particularly, he increas'd the Allowance which by *Trajan* had been given to the Maintenance of great Numbers of poor Children, relieving likewise many decay'd Noble-men and Senators, whose Misfortunes proceeded from no visible Fault of theirs.

Trajan's Triumph after his Death.

Adrian's Generosity.

In the same Year, and second of *Adrian's* Regin, *Alexander* Bishop of *Rome*, dy'd, and as some say, was Martyr'd, after he had held this Dignity

Dignity about ten Years; being succeeded by *Sixtus I*, or *Xistus*, a Roman by Birth, and the sixth Bishop of *Rome* after *St. Peter* and *St. Paul*. About the same Time dy'd *Primus* Bishop of *Alexandria*, after ten Years continuance in that Office, and was succeeded by *Iustus*, a Person of celebrated Piety, the fifth Bishop of this City after *St. Mark*, who continu'd about 11 Years. The two Churches of *Rome* and *Alexandria* flourish'd in the midst of the greatest Opposition; but that of *Athens*, having lost its Bishop *Publius* under *Trajan's* Persecution, fell into a low Condition, and the People, for want of a Head and Governor, grew cold and languid, wanting but little of a total Apostasie from the *Christian* Faith. Till about this Time that excellent Man *Quadratus*, a learned Auditor and Disciple of the Apostles, being constituted Bishop of the Place, set himself with a mighty Zeal to retrieve the ancient Spirit of Religion, and by a happy Management re-establish'd Order and Discipline, and kindled and blew up their Faith into a holy Flame. Nor did he content himself with a bare Reformation of what was amiss, but with infinite Diligence Preach'd the Faith, and by daily Converts enlarg'd the Bounds of the Church; so that he obtain'd the particular Title of an *Evangelist*. This *Quadratus* was a Man of extraordinary Parts and Abilities, and being contemporary with *Philip's* Virgin-Daughters, was endu'd with the same Prophetick Gifts, as *Eusebius* testifies; who also ranks him with the Chief of the Apostles Successors, and shews him to have been the first *Apologist* of the *Christian* Religion. *Valerius*, and some others after him, have thought that *Quadratus* the Apologist and the Bishop of *Athens*, were two distinct Persons, living in different Times; but their Arguments have been answer'd by *Dr. Cave*, in his Life of this holy Man.

A. D. 119. The Emperor *Adrian* had not been very long in *Rome*, before several of the Northern Nations, as the *Alanes*, *Sarmatians* and *Dacians*, began to make Devastations in the *Roman* Empire. Against these barbarous People the Emperor himself march'd with a very powerful Army; but upon his near Approach, the Name of *Adrian*, the Lieutenant of *Trajan*, brought them to a Submission; and the better to prevent their future IncurSIONS, he broke down the famous Bridge that *Trajan* had built over the *Danube*. In this Expedition, a Conspiracy was discover'd against his Person, which occasion'd the Execution of four Consular Men; which Execution was disown'd by the Emperor, as done without his Consent and Approbation. Wherefore leaving *Turbo* Governor of *Pannonia* and *Dacia*, he return'd speedily to *Rome*, to purge himself from the Infamy and Envy of the Fact, making a large Distribution of Money among the People, conferring great Favours upon many, and exhibiting magnificent Games and Spectacles in the City. Staying at *Rome* a short Time, he took a Resolution to visit the whole Empire in Person, and see if all Things were well regulated and establish'd; and taking with him a splendid Retinue and a considerable Force, he first enter'd *Gaul*, where he made a Lustration of the Inhabitants, view'd the Cities and Forts, giving Marks of his Favour, as in all other Places of the Empire. In his Travels he usually said, *that an Emperor ought to imitate the Sun, who carry'd his Light through all the Regions of the Earth*; and he generally travel'd on foot always with his Head bare, making no Difference between the frozen *Alps*, and the scorching Sands of *Aegypt*. From *Gaul* he pass'd into *Germany*, where he strictly kept the Soldiers to Discipline and Hardships, and carefully banish'd all Luxury and Delicacies from the Camp; particularly, he put down the Use of Arbors, shady Walks and Groves among the Soldiers, and cut off many superfluous Expences of his Officers; and to excite them by his own Example, he exercis'd himself in all Hardships, fed upon

Sixtus I. the sixth Bishop of Rome.

Iustus the sixth Bishop of Alexandria.

Quadratus made Bishop of Athens.

A. D. 119. Hadri. 3. Adrian's Dacian Expedition.

A. D. 120. Hadri. 4. He visits the Empire. Enters Gaul,

Germany,

upon their meanest and coarsest Provisions, and often walk'd on foot A.D. 121.
 twenty Miles together. After some Stay in *Germany* he enter'd *Belgium*, Hadri. 1.
 and from thence pass'd over into *Britain*, where he reform'd many Abuses; ^{Belgium, Britain,}
 and for the better Establishment of future Peace and Security, he caus'd a
 mighty Wall to be made of Wood and Earth, extending from the River
Eden in *Cumberland*, to the *Tine* in *Northumberland*, 30 Miles in length,
 which might prevent the Incurfions of the wilder *Britains*. This stupen-
 dious Work was begun in the fourth Year of this Emperor's Reign: And
 having taken all necessary Care in this Island, he return'd into *Gaul*, where
 he erected some famous Buildings, and conferr'd many Favours in that
 Country. Having thus visited all *Gaul* and the Borders, he directed his
 Journey for *Spain*, where being a Native, he was magnificently receiv'd; ^{And Spain,}
 and after he had view'd many Places, he took up his Winter-Quarters in
Tarragon, where he call'd an Assembly of all the Princes in *Spain*, and or-
 dain'd many things for the Good and Safety of the Country. In this Year
 the *Ægyptians*, after a long Concealment, finding one of their Sacred Bulls
 which they ador'd under the Title of *Apis*; the Sight of him caus'd the
 People of *Alexandria* to fall into a great Tumult and Sedition.

Adrian having thus travell'd over all *Spain*, and the Eastern Parts of A.D. 122.
 the Empire, return'd toward *Rome* in *April*, designing after some conve- Hadri. 2.
 nient Stay, to survey the rest of the *Roman* Dominions; and at this Time ^{Returns to Rome.}
 he appointed the exact Limits and Bounds of the Empire, from the bar-
 barous Nations in the North. Where there wanted Rivers and other
 natural Marks and Divisions, he made use of large Stones, Pillars, Trees,
 and other Things; and to the High *Germans*, who at that Time were free,
 he appointed a King, which gain'd him much Respect from those People
 who were ready to revolt. Continuing in *Rome* for a considerable Space,
 towards the seventh Year of his Reign, he receiv'd Intelligence that the A.D. 123.
Parthians began to make War upon the Empire; which caus'd him to Hadri. 3.
 hasten his Journey into the East: And making all necessary Preparations,
 he resolv'd to prosecute the War in Person; which so alarm'd the Enemy,
 that they immediately su'd for a Peace, and obtain'd it. This gave
Adrian an Opportunity of pursuing his Travels without Molestation; and ^{He visits the East.}
 beginning his Journey, he shortly arriv'd in the Lesser *Asia*, survey'd all its
 Provinces with *Syria*, erected many Temples and other publick Buildings,
 and then return'd into *Greece* to the famous City of *Athens*. In this Place
 he made a long Stay, follow'd the Studies and Religious Rites of *Greece*, A.D. 124.
 took upon him the Place and Honour of *Archon* of *Athens*, celebrated all Hadri. 4.
 their solemn Sports, and gave many particular Laws and Privileges to the
 City; but especially he was initiated into their *Eleusinian* Mysteries, which ^{At Athens he is ent-r'd into the Eleusinian Mysteries.}
 were accounted the most sacred and venerable of the whole *Gentile* World,
 and by way of Eminence, were particularly styl'd, *The Mysteries*. These
 were solemn and religious Rites perform'd to *Ceres* and *Proserpine*, in
 Memory of great Benefits receiv'd, whereof the Candidates were styl'd
μύσται and to the full Participation of which, many times they were not
 admitted till after a five Years preparatory Tryal, which had many several
 Steps, and each of them its peculiar Rites; and after all, they were
 oblig'd under a solemn Oath, never to discover these mysterious
 Rites.

V. The *Christians*, tho' they often met with local and occasional A.D. 125.
 Oppressions, were much eas'd since the Mitigation of the Persecution Hadri. 5.
 under *Trajan*, but now there arose a most grievous and heavy Persecution ^{The Christians severely persecuted.}
 of the Church, as *St. Jerom* calls it; which was occasion'd partly by the
 Emperor's busie and superstitious Zeal for the *Pagan* Rites, and partly by
 the

the infamous Lives of the *Gnosticks*, and other Hereticks, who bearing the Name of *Christians*, brought a Scandal and an Odium upon their Profession. This, by reason of its Sharpness and Continuance, has been call'd by several, *The fourth General Persecution*; but it is not generally so accounted by the Ancients; for *Tertullian* says, That *Adrian* publish'd no Laws or Edicts against the *Christians*, but the late Laws being unrepeal'd, there wanted not such as wou'd put them in Execution. So that it may not improperly be call'd a Revival, or perhaps a Continuance of the *Third General Persecution*, which was not intirely ceas'd in *Trajan's* Reign. The Severity of this Persecution appears from the great Number of Martyrs, mention'd in the old Martyrologies. We are told that *Arrius Antoninus* (whom some suppose the same with *Adrian's* Successor) being then Proconsul of *Asia*, and a severe Persecutor, all the *Christians* of the City where he resided unanimously beset his Tribunal, openly confessing their Religion. Being amaz'd at the Multitude, he caus'd some few of them to be put to Death, telling the rest, *That if they desir'd to end their Lives, they had Precipices and Halters enough, and need not throng thither for Execution.* As to the Martyrs, we have the Names and Accounts of many that suffer'd in *Rome* and *Italy*, tho' not from very ancient Authors; particularly *Eustachius* and his Wife *Theopistes*, with their two Sons, who are said by the Emperor's Command to have been thrown to the Lions, and when the Mercy of the Beasts had spared them, they were burnt to Death in the Belly of a Brazen Bull. *Symphorissa*, the Wife of *Getulus* the Martyr, with her seven Children, is said to have suffer'd about the same Time, who first was hang'd up by the Hair of the Head and cruelly scourg'd, and then with a ponderous Stone thrown into the *Tyber*; after which her seven Children were put to as many several Deaths. We read also of *Faustinus* and *Jobita*, Citizens of *Brescia*, who suffer'd Martyrdom with cruel Torments; at the Sight of which one *Calocerius*, seeing their wonderful Patience, cry'd out, *Great is the God of the Christians!* and thereupon was apprehended, and became Partaker of the same Honour with them. Besides these, we have the Names of *Antiochus* in *Sardinia*, *Sabina* in *Umbria*, and several others, who obtain'd an immortal Crown.

A.D. 126. The Persecution growing very hot and violent, the *Christians* found it ^{Ensb.} necessary to remonstrate and declare their Case to the Emperor; among Hadri. 126. whom *Quadratus* Bishop of *Athens* was principal, who presented an excellent *Apology* to *Adrian* in Writing, defending the *Christian* Religion from the Exceptions and Calumnies of its Enemies, and vindicating it from those Pretences upon which evil Men sought its Ruin; particularly urging our Saviour's Miracles in these Words: 'The Works of our Saviour
' were always conspicuous; for they were true. Those who were cur'd,
' and such as were rais'd from the Dead, did not only appear after they
' were cur'd and rais'd, but also were afterwards seen of all; and that
' not only while our Saviour was conversant upon Earth, but also continu'd alive a long Space after he was gone; insomuch that some
' of them surviv'd even to our Times. *Eusebius* says that in this *Apology*, he gave large Evidences both of his excellent Parts and Apostolick Doctrine; and St. *Jerom* calls it a Work most profitable, replenish'd with strong Reasonings, great Light, and worthy of a Disciple of the Apostles. About the same Time *Aristides*, a *Christian* Philosopher of the same City, presented another *Apology* to the Emperor, fill'd with Passages of Philosophy, shewing an illustrious Instance of a fine Spirit, and great Eloquence. *Usuard* and *Ado* add, that these two maintain'd the Divinity of our Saviour before *Adrian*, not only in their Writings, but also in a Discourse in his Presence.

The Apologies
of Quadratus;

And Aristides.

Presence. About the same Time *Serenius Granianus*, now Proconsul of *Asia*, wrote a Letter to the Emperor, representing to him the Injustice of the common Proceedings against the *Christians*; how unreasonable it was that without legal Tryal, or Crime prov'd, they shou'd be put to Death, purely to gratifie the tumultuary Clamours of the People. With this Letter, and the two foremention'd Apologies, the Keeness of the Emperor's Fury was taken off, and Orders were taken that greater Moderation shou'd be us'd towards the *Christians*. To which purpose he dispatch'd away to *Minucius Fundanus*, *Granian's* Successor in his Proconsulship, this following Rescript. *I receiv'd a Letter, written to me from that eminent Person Serenius Granianus, your Predecessor. Nor do I think it a Matter fit to be pass'd over without due Enquiry; that the Christians may not be needlessly disquieted, nor Informers have Occasion and Encouragement for fraudulent Accusations. Wherefore if the Subjects of our Provinces can openly appear to their Indictments against the Christians, let them take that Course, and not deal by meer Noise and Clamour; it being much properer, if any Accusation be brought, that you shou'd have the Cognizance of it. If any Man shall prefer an Indictment, and prove that they have transgress'd the Laws, do you give Sentence according to the Quality of the Crime: But if it shall appear, that he brought it only out of Spite and Malice, take care to punish that Person according to the Hainousness of so mischievous a Design.* The same Rescript was sent by the Emperor to several other Governors of Provinces, so that the Persecution in a great Measure ceas'd, after a Year and a half's Continuance; and *Adrian* was so far wrought into a good Opinion of *Christianity*, that *Lampridius* assures us, he design'd to have built a Temple to *Christ*, and to have receiv'd him into the Number of the Gods; and that he commanded Temples to be built in all Cities without Images, which were for a long Space call'd *Hadriani*; but was stopp'd in his Proceedings by some, who consulting the Oracle had been told, *That if this succeeded, the Pagan Temples would be deserted, and all Men would become Christians.*

Adrian's Decree in their Favour.

The Emperor *Adrian* being return'd a fourth Time to *Rome* in Peace A.D. 127. and Prosperity, employ'd himself in the Affairs of the City, and the Conversation of ingenious and learned Men; being in a manner surrounded with Philosophers, Astronomers, Poets, Orators, Grammarians, Musicians, Geometricians, Architects, Painters, and Statuaries; most of whom he surpass'd in their own Skill; declaring, *That he never omitted any Kind of Knowledge that might be useful in Peace or War, either for a private Person or an Emperor.* About this Time liv'd *Agrippa*, surnam'd *Castor*, a learned *Christian*, who wrote a very convincing Book against the Heresie of *Basilides*, as *Eusebius* informs us; in which he confuted the Errors of this Heretick, after he had discover'd them, and detected all his Frauds and Artifices: But we have nothing remaining of this Work. In the eleventh Year of *Adrian*, *Heron* Bishop of *Antioch*, having held that Dignity about 20 Years, imitated his Predecessor *St. Ignatius*, in laying down his Life for his Flock; and was succeeded by *Cornelius*, who was the fourth Bishop of *Antioch* after the Apostles, and continu'd about 14 Years. In the same Year, and twelfth of *Adrian*, dy'd *Sixtus* or *Xistus* Bishop of *Rome*, and as some believe was martyr'd, after he had held this Dignity about ten Years; being succeeded by *Telesphorus*, a *Grecian* by Birth, who continu'd about eleven Years, and was the seventh Bishop of *Rome* after *St. Peter* and *St. Paul*. In the following Year dy'd the celebrated *Iustus* Bishop of *Alexandria*, after about eleven Years continuance in that Office; and was succeeded by *Eumenes*, the sixth Bishop of this City, after the Evangelist *St. Mark*, who continu'd Bishop about thirteen Years.

Agrippa writes against Basilides.

A.D. 128.
Hadri. 11.

Cornelius the fourth Bishop of Antioch.

Telesphorus the seventh Bishop of Rome.

A.D. 129.
Hadri. 12.

Eumenes the seventh Bishop of Alexandria.

About this Time the Emperor *Adrian* abolish'd an impious and *Pagan* Custom, too often us'd in some Parts and upon some Occasions; which was the offering Men in their Sacrifices to the *Heathen* Deities. And now having continu'd near three Years in *Rome*, he resolv'd upon a farther Survey of the Empire, and cross'd the *Mediterranean* Sea into *Africk*; where he was receiv'd with incredible Satisfaction, not only for the Esteem which the Inhabitants had for him, but because his Arrival was attended with plentiful Showers of Rain, which the Country had wanted for five Years together. After many Regulations and Buildings appointed, he return'd to *Rome* a fifth Time, where he built a new Temple under the Name of *Roma* and *Venus*; and suddenly got ready for a new Journey into the East. He travell'd a second Time into *Greece*, and viewing all Parts, he caus'd those Buildings and Temples to be finish'd, which he formerly order'd to be begun, and enjoin'd others to be built. And thus continuing his Journey, he pass'd over into the Lesser *Asia*, and from thence into *Syria*; where by Letters and Envoys he invited all the Kings, Tetrarchs and Potentates in those Parts, not only Subjects and Allies, but also Neighbours and Strangers, to consult and converse with him in that Country. Among this numerous and splendid Concourse, the King of *Parthia* was one, to whom he freely sent his Daughter, who had been taken Prisoner by *Trajan* in the former Wars; for which generous Act many came to his Court to visit, honour, and acknowledge him; all whom he receiv'd with such uncommon Courtesie and Civility, as rais'd the Envy and Concern of all others who had neglected this Opportunity.

About the Year 130, there arose certain Hereticks call'd *Carpocratians*, so nam'd from *Carpocrates* of *Alexandria*, a Magician and Platonick Philosopher, whom *Eusebius* accounts the Father of the *Gnosticks*. These however may be call'd a chief Branch of the *Gnosticks*, who held their principal Errors, and like them allow'd of Community of Women, and the most impudent and scandalous Actions imaginable; and by that means brought an Odium upon the *Christians* in general, acting all those Impieties with which the *Pagans* charg'd *Christianity*. As for their Theology, they held among other Things, that *Jesus Christ* was but pure Man, and the Son of *Joseph*; and that his Soul receiv'd more Energy from God, whilst it dwelt with him before its Union with the Body, than other Souls did; and that God was thus liberal to it, to enable it to overcome the Devils, who had created the World. They rejected the Old Testament, but in the New allow'd of *St. Matthew's Gospel*, yet deny'd the Resurrection of the Dead, and perswaded themselves that there was no such Thing as Evil in Nature, but only in Mens Imaginations. *Carpocrates* left a Son behind him nam'd *Epiphanius*, who tho' he dy'd young, by means of the *Platonick* Philosophy, extreamly spread the Fables and absurd Sentiments of his Father. The Libertinism and impious Practices of this Sect, afterwards produc'd another prodigious Heresie, call'd that of the *Adamites*, of which one *Prodicus* was Head. This Sect made it their Business to imitate *Adam's* Nakedness before his Fall, imagining themselves as innocent as He, since their Redemption by the Death of *Christ*; and therefore met together naked, asserting, that if *Adam* had not sinn'd, there wou'd have been no Marriages. These appear'd about forty Years after the *Carpocratians*. But to return to the Year 130, about this Time a Collection was made of *Greek Verses*, divided into eight Books, call'd by the Name of the *Sibylline Oracles*, taken as they seem from Prophecies, Histories, and Dogmas out of both Testaments. They are suppos'd to have been collected, if not forg'd, by some *Platonick Christian* of *Alexandria*, and

and were often us'd in Defence of the *Christian* Religion against the *Pagan*.

The Emperor *Adrian* having finish'd his magnificent Entertainments in A.D. 131. the East, after a Survey of *Syria*, enter'd *Palestine* and *Judaea*, visiting all Hadri. 13. the principal Cities; after which he set forwards; and did the like in the subdu'd Parts of *Arabia*. In the same Year, the famous Jurisconsult or Lawyer, *Salvius Julianus*, by the Emperor's Order compos'd that Law call'd the *Perpetual Edict*; being a Collection of Rules to be observ'd by all succeeding Prætors and Governors of Provinces, that Justice might be uniform in the Empire; and call'd *Edictum Perpetuum*, because it was to continue in Force for ever. From *Arabia* *Adrian* pass'd into *Ægypt*, where he lost a A.D. 132. dear and beautiful Companion call'd *Antinous*; for whom he wept with all Hadri. 14. the Tenderness and Weakness of a Woman, and shew'd the highest Respect for his Memory. Some report that this Youth devoted himself a Sacrifice for the Emperor; others, that he was what his Beauty might probably incite him to be, and the too great Pleasure *Adrian* took in unnatural Love. He was so superstitious in this Matter, that the *Grecians* by his Order made a God of him; whence in an ancient Inscription at *Rome*, he is stil'd, *The Assessor of the Gods in Ægypt*. He also built a City to him in the Place where he dy'd, call'd *Antinoe*, erected a Temple, and appointed Priests and Prophets to attend it, instituted annual Solemnities, and every five Years sacred Games, held not only in *Ægypt*, but in other Parts. Many of the *Pagans* themselves derided the Emperor's Folly and Weakness, and this new Augmentation to Idolatry prov'd the strengthening of *Christianity*. About the same Time *Adrian* commanded the Holy City *Jerusalem* to be rebuilt with great Charge; which was perform'd with admirable Expedition, principally by the Assistance of the *Jews*, who began much to raise their short-liv'd Hopes and Expectations. In this the Emperor put a *Roman* Colony, and built a Temple to *Jupiter Capitolinus*, in the Room of the Temple of God, which extremely offended the *Jews*, and afterwards rais'd greater Mischiefs than ever; and he likewise chang'd its former Name, and call'd it *Ælia Capitolina*, which was done in the 16th Year of his Reign; and 62 Years after its Destruction by *Titus*. Edictum perpetuum.
Adrian deifies Antinous.
He rebuilt Jerusalem.

The following Year is remarkable for the Death of the Heresiarch *Basilides* in *Alexandria*; but much more for the Conversion of the famous *Justin*, A.D. 133. the Philosopher and Martyr to the *Christian* Religion, now about 30 Years Hadri. 15. of Age. This *Justin* was a Native of the City of *Sychem* or *Neapolis* in *Palestine*, near *Jacob's Well* and *Mount Gerizim*, the Son of *Priscus*; he was a *Grecian* by Birth and Religion, but having in vain sought for the true God among all the Sects of the *Pagan* Philosophers, and chiefly among the *Platonicks*, was converted to the *Christian* Faith in a private Conference between him and a certain ancient Man unknown to him, who advis'd him to adhere to the Prophets. The Study of these; and the other Friends to *Christianity*, together with the continual Examples of the Innocency of the *Christian* Lives and the Constancy of their Deaths, intirely gain'd his Heart; but he did not lay aside his Habit nor Profession; but added to his great Skill in the *Heathen* Philosophy; a profound Knowledge of the Holy Scriptures; becoming the principal and most eminent Champion of *Christianity*. In the mean A.D. 134. Time the Emperor *Adrian*, having been above a Year and a half in *Ægypt* and Hadri. 16. those Parts, quitted that Country; and return'd with a Design to winter in *Athens*. In this City, being displeas'd with the *Ægyptians*; he wrote a Satyrical Letter to *Servianus* the Consul; giving a very detracting Character of them, and the *Christians* amongst them: And so much of it as concerns the

Adrian's mis-
deeds of the
Catholics.

the latter, we shall transcribe from *Vopiscus Saturninus*. *I have given my self a perfect Understanding of Ægypt; which you, my well-beloved Servianus, did sometime recommend to me. They are a light inconstant People, always in Suspence, and veering with every Stroke of Fortune. Those who worship the God Serapis, are nevertheless Christians; and Men who call themselves the Bishops of Christ, are also Votaries to Serapis. There is no Ruler of the Synagogues of the Jews, no Samaritan, no Presbyter of the Christians, no Astrologer, no Magician, no Physician, but he worships Serapis. The Patriarch himself of Alexandria when he comes hither, is by some oblig'd to adore Serapis, by others to adore Christ — Serapis is a common God to them all. Him the Christians, the Jews, and Persons of all Nations worship.* — From this Epistle, it is believ'd, that *Adrian*, according to his changeable Humour, had persecuted the *Christians* in *Alexandria*, while he was there, and compell'd some light or false Professors to worship the Deities of the Country, which probably gave ground to his Censure, and to his charging the Imputation upon all. And about this Time it is said, that two Persons, nam'd *Apelles* and *Ariston*, presented Apologies to the Emperor; but we have no Account of the Particulars.

Apelles and
Ariston's Ap-
ologies.

The Jews make
a general Re-
volt.

VI. The great Losses that the *Jews* sustain'd under the Emperor *Trajan* so far humbled them as to bring them to a reasonable Quietness; but gathering Strength again, they were provok'd to a general Revolt and Rebellion, partly by *Adrian's* building a *Pagan Temple* in *Jerusalem*, and partly by his forbidding them the Use of Circumcision, as *Spartian* tells us. They began their Rebellion shortly after *Adrian* left *Ægypt* and the East, being headed and confirm'd by an Impostor, who by the Help of lighted Flax seem'd to vomit Flames of Fire, pretending he came down as a Light from Heaven, to deliver them from Tyranny and Bondage; and declaring, *That he was the very Star foretold by Balaam*; from whence he was call'd by the Name of *Barcocab*, signifying the *Son of a Star*, and accordingly was worship'd and receiv'd as the *Messiah*: Which involv'd the *Jews* of all Nations into this Sedition. But this Impostor acted more like a Robber than a King; for gathering vast Numbers together, they began with a barbarous ravaging of all *Judea*, *Galilee* and *Syria*, and fell most severely upon the innocent *Christians*, using all kinds of Cruelties to compel them to renounce and blaspheme the true *Messiah*, and tormenting them also because they refus'd to join in their Rebellion. In the Beginning *Tinius Rufus*, Governor of *Judea*, having some Auxiliary Forces sent him by the Emperor, march'd out against the Multitude; and making Use of their Madness and Desperation as an Occasion of his sparing none, he slew infinite Numbers of all Ranks, Men, Women and Children. At first the *Romans* despis'd the Power of the *Jews*; but in a short Time, their Numbers did so prodigiously increase from all Parts of the Empire, as expecting a Deliverance, that *Adrian* was constrain'd to send his best Forces and most experienc'd Commanders against these obstinate and perfidious People. And Matters were now brought to that Extremity, that *Dion* tells us, that the whole World was in a manner shaken by this terrible Commotion of the *Jews*. The chief *Roman* Commander was *Julius Severus*, Governor of *Britain*, who with great Difficulties divided their united Forces, gain'd several bloody Victories, and in the first Year of the War, besieg'd, demolish'd and burnt the new City of *Jerusalem*.

Dion.
Euseb.
&c.

Jerusalem be-
sieged.

But

But the principal and most remarkable Action, hapned in the second A.D. 135. Year of this War; which was the Siege of *Bether* or *Bittber* by the *Romans*, Hadri. 135. a very strong Place, not far from *Jerusalem*, whither vast Numbers of the *Jews* were retired, as to their last Refuge. This Siege was long and miserable to the *Jews*, who were reduc'd to all the Extremities of Hunger and Thirst, and at length subdu'd with a most terrible Slaughter, in the latter End of the 18th Year of *Adrian*, and the Month *August*, in which Month, as *St. Jerom* observes, *Jerusalem* was formerly taken by *Nebuchadnezzar*, and also the Temple destroy'd by *Titus*. The *Jewish* Writers and *Rabbins* do represent the doleful Slaughter at *Bether*, as the most deplorable Stroke that ever their Nation receiv'd, besides the Destruction of *Jerusalem* by *Titus*. Some of their Expressions concerning the Slaughter are to this Purpose: 'The Horses waded in Blood up to the Nostrils; there were slain four hundred thousand; and *Adrian* wall'd a Vineyard of sixteen Miles about with dead Bodies. There were found the Brains of three hundred Children upon one Stone; and three Chests full of tatter'd Philacteries, containing three Bushels every Chest.

The Siege of
Bether.

Enf. b.
Dion.
Spart.

In the mean Time, the Emperor *Adrian* having winter'd at *Athens*, was again admitted into the Grand *Eleusinian* Mysteries, which were different from those he had obtain'd nine or ten Years before, these being solemniz'd only once in four Years, in the second of every Olympiad. After these and many other *Pagan* Ceremonies, the Emperor resolv'd to conclude his whole Journey, and return to *Rome* for the rest of his Days, having spent about thirteen Years in surveying the Empire, besides the several Times of his Continuance at *Rome*. This was the sixth and last Time of his Return to the City, where his Entrance was exceeding grateful to the People; and tho' he began to be old and unwieldy, he was no less diligent in the publick Administration than formerly. He made several new Laws and Ordinances; particularly he forbid Masters to kill their Slaves, as had been before allow'd, but order'd them to be try'd by the Laws in all Capital Crimes. He also ordain'd that all such Persons as wilfully consum'd their Estates, shou'd be first expos'd to publick Shame in the Amphitheatre, and then turn'd out of the City. And now finding himself indispos'd, and without an Heir, he took Care for a Successor; and after many Consultations about so weighty a Matter, he at length made Choice of *Lucius Commodus*, tho' contrary to the Advice of his Council, a Thing not usual till then. He insisted upon the Virtues and Merits of the Person, and having adopted him, and entitled him *Cesar*, he chang'd his Name to *Ælius Verus*; ordering likewise the Celebration of the *Circensian* Games, and a Donative to the Soldiers and People. Not long after, he commanded *Severianus*, a great and popular Man, to be slain, together with his own Nephew *Fuscus*, upon Suspicion of Treason and design'd Usurpation: He likewise commanded some others to be put to Death upon Pretences not wholly justifiable, his Infirmities now disclosing his innate Cruelty, which also had before this Time shewn it self too openly in some Instances.

Adrian concludes his Visitation of the Empire.

New Laws.

He adopts
L. Commodus.

A.D. 136.
Hadri. 136.

In this Year, after many violent Struggles and Contests, *Julius Severus* ended the *Jewish* War; and tho' he came off Conqueror, yet he wou'd not have chosen many Triumphs at the Price of so much Blood. But the extraordinary Strength that was now in the *Jews* was given them for their Destruction; and the more dangerous this Rebellion had been, the more severe was the Emperor's Punishment, and the greater his Care in preventing the like Mischiefs for the future. The War was concluded in near three Years Time, with the Death of their false *Messiah*, the Demolishment of fifty of their strongest Cities,

The Jews entire
Defeat.

Their Miseries;

And last Disper-
sion.

The Bishops of
the Circumci-
sion.

Cities, the Destruction of 985 of their best Towns, and the Death of 580 thousand Men in several Battels and Skirmishes, besides infinite Numbers of others consum'd by Famines, Fires and Diseases; so that their whole Land was laid waste and desolate, and there seem'd to be almost an utter Extirpation of the *Jewish* Name and Nation. Their own Writers tell us, that twice the Number of *Jews* perish'd upon this Occasion than ever came out of *Ægypt*; and that they suffer'd more under *Adrian*, than under *Nebuchadnezzar* or under *Titus*; so heavy was the Hand of Heaven upon this wretched Generation. *Dio* tells us that this Desolation was foretold by the falling asunder of *Solomon's* Sepulchre, and by Wolves and Hyæna's, who howl'd about the Streets, and devour'd People in the Fields. Those *Jews* that surviv'd this second Ruin of their Nation, were sold in incredible Numbers, of all Ages and Sexes, like Dogs and Horses in publick Markets appointed for that purpose. Others were transported into *Ægypt* and other Countries, where some perish'd by Shipwrecks, some by Famine, and others were slain like Beasts by the *Pagans*. This was the last and most dreadful Dispersion of the *Jews*, when they were forbidden to set foot on, or come in View of their own Soil and Land, becoming Sojourners and Strangers in all Nations, and like *Cain*, Fugitives and Vagabonds throughout the whole World; and like him having also a Mark upon them, that they might not be utterly exterminated. And by this Means also the Providence of God advanc'd the *Christian* Religion, and now entirely freed it from the Servitude of the Law; for till now not only the *Christians* of *Judæa*, but also the Bishops of *Jerusalem*, were of the Circumcision; and, as far as was consistent with *Christianity*, kept to the Observations of the Law. From the Death of *Simeon* in 107, to this Dispersion, there were 13 Bishops of *Jerusalem*; of whom we have only the Names, viz. *Iustus*, *Zachæus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Iustus*, *Levi*, *Ephrem*, *Joseph*, and *Judas*, who was the last *Christian* Bishop of the Circumcision. This great Dispersion hapned in the 20th Year of the Reign of *Adrian*, under the Consulships of *Commodus* and *Pompeianus*, 103 Years after our Saviour's Crucifixion, 66 after the Destruction of the Temple by *Titus*, and 36 after the Death of the last Apostle *St. John*.



C H A P. II.

From the last and entire Dispersion of the Jews, to the Beginning of the fourth General Persecution of the Church, under the Emperor M. Aurelius, or Antoninus Philosophus.

Containing the Space of about 25 Years.

I. **A**FTER all these deplorable Misfortunes that befel the Jews, the A.D. 137.
Emperor *Adrian*, considering that the Remains of their holy *Hadri.* 20.
City and Temple was one great Cause of their Rebellion, order'd
the very Marks and Relicts, especially of the Temple, to be entirely raz'd,
and to be plow'd up according to the *Roman* Custom; which was the
highest Mark of their Ignominy, and final Desolation, and also the full
Accomplishment of all our Saviour's Predictions. This was compleated
in the Month of *August*; and at the same Time, all the *Jews* in *Palestine*;
who were yet unfold, were banish'd for ever out of their own native
Country, and their whole Race forbidden to set Foot upon, or so much
as to come within View of *Jerusalem*, even from the highest Hill, upon
pain of immediate Death. Only with great Difficulty they obtain'd the
Favour, of going every Year, upon the 10th Day of *August*, to approach
the Place, and to deplore their unexpressible Loss and Misery; and, as
St. Jerom adds, to admire the Completion of all the ancient Prophecies:
In the same Year *Adrian*, out of the Ashes and Ruins of the old City
built a new one; and the better to efface the Name of *Jerusalem*, he
call'd it *Ælia Capitolina*, as he had done before this last Revolt, by
which Name it was call'd for several Ages; causing it also to be inha-
bited wholly by *Romans* and *Foreigners*. This City much differ'd from
the other in the Situation; for *Mount Calvary*, the ordinary Place of
Execution, was now inclos'd within the Walls of it, and *Mount Sion*,
the Place of the Temple, and all the Southern Parts of the old City,
excluded, left desolate, and afterwards cover'd with Wood, Herbs and
Rubbish. *Adrian* erected also a *Roman* Theatre in this new City, em-
ploying for this Edifice, and his idolatrous Temple here, the same
Stones that had serv'd for the Temple and Sanctuary of the living God.
And to prophane this City after the most notorious Manner, he caus'd to
be engraven, and put upon the Gate leading to *Bethlehem* the Figure of a
Swine; which, of all Beasts, the *Jewish* Nation most abhorr'd. Then,
not contented with that Mark of Slavery, he erected also a Statue to
the Honour of *Venus*, in the Place where our Lord was crucify'd; and
another to *Jupiter*, where he was bury'd; and a Temple to *Adonis* at
Bethlehem, where he was born: All which stood till the Time of *Con-*
stantine.

*The Jews for-
bidden to see
Jerusalem.*

*Adrian re-
builds Jerusa-
lem.*

*And prophanes
it.*

The sad Desolation of the *Jews* open'd the Eyes of great Numbers, who
now clearly saw the Hand of Heaven, and more readily embrac'd *Christi-*
anity; and as this new City became inhabited, so in a short Time a new
Church of *Christians* was establish'd here, consisting all of *Gentile* Converts,
and of such as entirely renounc'd Circumcision, and the Ceremonies of the
Law. Of these *St. Mark* was the first Bishop, a most learned and cele-
brated Person, who continu'd in the Place about 19 or 20 Years; being
the first Bishop of *Jerusalem* of the Uncircumcision. In the Beginning

*Mark Bishop of
Jerusalem, &c.
first of the Un-
circumcision.*

Aquila trans-
lates the Bible
into Greek.

the *Christians* of this City flourish'd beyond all Expectation, and became so renown'd for the Eminency of their Miracles, that *Aquila* himself, the Emperor's Father-in-Law, and whom he had made Governor and Overseer of the Buildings of the City, being convinc'd, was baptiz'd, and embrac'd *Christianity*. This *Aquila* was a Native of *Sinope* in *Pontus*, but tho' he chang'd his Religion, yet he did not forsake all his Errors; so that still pursuing his old Magick, and his astrological Studies, notwithstanding the frequent Admonitions that were given him, he was cast out of the Church, as an irreclaimable Person. Which he resented as so great an Affront, that he renounc'd the Faith, was circumcis'd, and became a *Jewish* Profelyte; after which he made himself Master of the *Hebrew* Tongue, and translated the Bible into *Greek*; with Design both to ruin the Reputation of the *Septuagint*, and to corrupt and darken the Prophecies relating to our Saviour. This Translation is highly esteem'd by the *Jews*, who account it the most exact of all others.

The Death of
Adrian.

In the Year 138, and 21st of *Adrian*, dy'd *L. Commodus*, on the first Day of *January*; upon which, not long after, on the 25th of *February*, the Emperor adopted *Titus Antoninus*, an eminent Man, afterwards firnam'd *Pius*, at the same Time obliging him to adopt two others, namely, *Marcus Aurelius*, and *Lucius Verus*, two promising Youths, who afterwards became Emperors. All which being establish'd with the Approbation of the Senate and chief of *Rome*, and the Emperor sickning and declining, he caus'd himself to be carry'd to the City of *Baia*; where his Pains became very tormenting, and sometimes threw him into Convulsions; so that he often endeavour'd to destroy himself, crying out, *How miserable is it to seek Death, and not be able to find him!* He had Recourse to all the impious Arts of Magick and Sorcery, and then made use of Gifts and Promises, and sometimes Threatnings to oblige his Attendants to kill him. But some alledg'd Pity, some Piety, and others Fear; till at last by the Advice of his Physicians, he abstain'd from all Kind of Sustenance, which brought him to an easie Death; he in the mean Time sporting with some remarkable peculiar Verses, enquiring of his Soul, *Into what gloomy Place it design'd to go?* Thus dy'd *Adrian*, a Prince of extraordinary Virtues with a great Mixture of Vices, leaving the World on the 10th Day of *July*, under the Consulships of *Camerinus* and *Niger*, being in the 62d Year of his Age, and having reign'd 20 Years, and 11 Months, wanting one Day.

A.D. 138.
ANTONINUS
PIUS,
the sixteenth
Roman Em-
peror.

His great Vir-
tues.

II. As the Wisdom of *Adrian's* Government was admir'd by all, so was his Wisdom in chusing *Titus Antoninus* no less applauded, who was immediately, without Contradiction, acknowledg'd his Successor, and obey'd as Emperor. This *Antoninus* was a Foreigner of *Nismes* in *Gaul*, now above 50 Years of Age; and in a short Time he shew'd himself to be one of the most excellent Princes of the World for Virtue and Munificence; and govern'd the *Roman* Empire with the greatest Authority, Justice, Moderation and Clemency. He had all the Qualifications that might render a Prince amiable, as a most graceful Aspect, and a happy Constitution, attended with a mild and pacifick Temper, and a learned and eloquent Tongue; and he was so entirely free from all Kinds of Vices, that in that Particular he much exceeded *Trajan* and the best of his Predecessors. For which Reason he was compar'd to *Numa*, the second King of *Rome*; and upon several Accounts he had the Sirname of *Pius* given him by the Senate, who at the same Time stil'd him, *Father of Virtues*. He shew'd himself exceeding affable, easie, and pleasant

pleasant to all Men; and he often wish'd, *To be such an Emperor to his People, as He, if he were a depriv'd Person, wou'd desire another Prince to be.* But he was very strict as to his Servants Advantages, and took a particular Care that none of his Courtiers should make any Profit of his Favours to another, nor take Bribes or Gratuities of such as were Suiters to him; for which Reason he generally gave Audience and Answer to all Men himself in Person; and in these Matters he knew the Qualifications and Difference between Men to an extraordinary Perfection. He always punish'd Criminals with great Commiseration, and often pardon'd them, when ever he saw a fair Prospect of their Amendment; and to such as often discours'd with him of the Valour of *Julius Caesar*, and other Heroes, his common Answer was, *That he more desir'd the Preservation of one Friend or Subject, than the Death of a thousand Enemies.* Those few Wars he had in the Beginning of his Reign, gain'd him such Reputation in all Parts, that for many Years after he rul'd the World by his own Authority, with little or no Bloodshed; so that *Aur. Victor* assures us, That all Kings, Nations and People stood in awe of him, and at the same Time so lov'd and esteem'd him, That they accounted him rather their Father and Patron, than their Lord and Emperor; and all unanimously chose him for their Judge and Arbitrator of Controversies, looking upon him as tho' he had come down from Heaven. In short, Posterity had so great a Veneration for his Memory, that for near a hundred Years, the Soldiers and *Roman* People would not look upon any Man as their Emperor, till he had taken upon him the Name of *Antoninus*.

Antoninus, according to his merciful Temper, made it his first Care to free those Persons, whom *Adrian* in his last Sickness had mark'd out for Death; declaring, *That Adrian, if he had recover'd, wou'd have done the same.* Then taking his Remains to *Rome*, with great Solemnity he bury'd them there; and, notwithstanding he was much oppos'd, he deify'd *Adrian*, according to the *Roman* and *Pagan* Custom. Then he made it his Business to seek for Men able to govern the Provinces of the Empire; always conferring great Honours upon Lovers of Justice, and the most deserving Persons. He exactly inform'd himself of the Revenues of the Publick; but was never satisfy'd with the Gain that arose from an oppress'd Province; being very ready to hear all Complaints made against his Collectors, and other like Officers. And to shew his great Liberality and Bounty, he soon gave away most of his former Estate and Goods in Favours and Acts of Charity; so that when his Empress *Faustina* repin'd at his Generosity, he reprehended her as ignorant, and gave her to understand, *That as soon as he was possess'd of the Empire, he quitted all private Interests, and had nothing of his own; but that all belong'd to the Publick.* In Matters of Equity and just Government, he was no less vigilant than his Predecessor *Adrian*; but he went contrary to his Opinion as to Travels, and resolv'd never to depart from *Rome* during his Reign, only for Hunting and ordinary Recreations. Under this mild and generous Government, the *Christians* enjoy'd a happy Tranquility, and great Prosperity; tho' the *Heathens*, who generally ascrib'd all publick Calamities to them, could not want Opportunities and Pretences of afflicting them; so that this excellent Reign was not wholly without Martyrs; particularly *Telesphorus* Bishop of *Rome*, who suffer'd in the first Year, after he had been 11 Years Bishop. He was succeeded by *Hyginus*, an *Athenian* by Birth, Son of a Philosopher, who continu'd about four Years, and was the eighth Bishop of *Rome* after St. *Peter* and St. *Paul*.

His Regulations.

Hyginus the eighth Bishop of Rome.

A.D. 139. In the following Year, *Antoninus* the Emperor marry'd his Daughter
 An. Pii $\frac{1}{2}$. *Faustina* to *Marcus Aurelius*, and made him *Cæsar*; gave a King to the
 Justin Martyr comes to Rome. *Quadi*, and another to the *Armenians*. About the same Time, *Justin*
Martyr, after several Journies and Voyages, fix'd his Habitation principally
 at *Rome*, dwelling, as appears from the Acts of his Martyrdom, about the
Timothine Baths, which were upon the *Viminal Mount*. Here he made
 many Converts, and kept a sort of a School for the Benefit of the
 Gospel; and among his Scholars, *Tatian* was most celebrated, who af-
 terwards became the Head of a Sect call'd the *Encratites*. *Justin* strenu-
 ously employ'd himself to defend and promote the Cause of *Christianity*,
 and particularly to confute and beat down the Heresies that then most in-

A.D. 140. fected the Church, writing a Book against all sorts of Heresies. And now
 An. Pii $\frac{2}{3}$. there was sufficient Occasion for his Pen, for about the same Time two
 Valentinus and Cerdo, Here- grand Heresiarchs came to *Rome*, *Valentinus* and *Cerdo*. The former was
 siarchs. an *Ægyptian*, learned and eloquent, and made Profession of *Plato's* Phi-
 losophy; who being highly ambitious, and displeas'd at another's being pre-
 ferr'd to a Bishoprick before him, in a great Measure quitted his Faith with
 his Country; and coming to *Rome*, under the notion of an orthodox
Christian, by his Insinuations created infinite Mischiefs. *Cerdo* came out
 of *Syria*, and spread his damnable Opinions at *Rome*; but by his open
 Abjuration of them, he found greater Opportunity of venting them, and in
 a short Time produc'd that notorious Sect call'd the *Marcionites*. In the
 Year 140, the great Astronomer *Phlegon* of *Trallia*, the Emperor *Adrian's*
 Freed-Man, finish'd his famous Calculation of the Olympiads; in which
 he particularly takes notice of that miraculous Eclipse of the Sun that hapned
 at our Saviour's Passion.

A.D. 141. *Antoninus* reigning in all Prosperity, in the third Year of his Govern-
 An. Pii $\frac{3}{4}$. ment, his Empress *Faustina* dy'd; and tho' she was a bad Woman, the
 Faustina dies. Senate out of Love to her Husband appointed her a Temple and Priest-
 esses, publick Games to her Honour, and Statues of Gold and Silver. The
 Emperor admitted of all this *Paganish* Superstition, and made himself a
 charitable Establishment for the Maintenance of certain young Children,
 whom he call'd by the Name of *Faustina's* Children, in Memory of his
 deceased Empress. In the following Year he instituted new Games at

A.D. 142. *Puteoli*, in Honour of his Predecessor *Adrian*, to be solemniz'd every five
 An. Pii $\frac{1}{2}$. Years under the Title of *Pia* or *Pialia*. In which Year, *Hyginus*, after
 he had been four Years Bishop of *Rome*, dy'd; and was succeeded by *Pius* I.
 Pius I. the ninth Bishop of an *Italian* of *Aquileia*, Son of *Ruffinus*, who continu'd in the Chair about
 Rome. 15 Years, and was the ninth Bishop of *Rome* after St. Peter and St. Paul.
 About the same Time dy'd *Eumenes* Bishop of *Alexandria*, after he had
 held this Dignity about thirteen Years, and was succeeded by *Marcus*, a
 Marcus, the eighth Bishop of Person of noted Piety, the seventh Bishop of this City after the Evangelist
 of Alexandria. St. Mark, who continu'd in the Place about ten Years. Besides these
 Changes and Successions, in the same Year dy'd *Cornelius* Bishop of the
 third capital City *Antioch*, after 14 Years continuance in that See; being
 succeeded by *Eros*, who was the fifth Bishop of *Antioch*, after the Apostles,
 and continu'd such for about 26 Years.

A.D. 143. About the fifth Year of the Emperor's Reign, *Valentinus*, having per-
 An. Pii $\frac{1}{4}$. verted many, and discover'd his abominable Errors, was censur'd by
 The Heresi of the Valentini- the Church, and entirely excluded the Congregation; which was so far
 ans. from humbling him, that retiring to *Cyprus*, he spread the Venom of his
 Doctrine with greater Boldness than ever; and form'd a Sect, which
 prov'd as strong and numerous as any before, and continu'd till the fourth
 Century. *Valentinus* form'd his Notions from *Pagan* Philosophers and
 Poets, and imagin'd certain Gods to the Number of thirty, which he
 call'd

Epiph.
 Iren.
 Tertul.

call'd *Æones*, that is *Ages*, out of the Poet *Hesiod's* Fables. He wou'd have fifteen of the thirty to be Male, and the other fifteen Female; and affirm'd, that our Saviour sprung, like another *Pandora*, out of their Mixture; adding, that he pais'd with a Body brought out of Heaven through the Virgin, as through a Conduit or Pipe. This Sect was a Branch of the *Gnosticks*, and all the *Valentinians* glory'd in that Name. They constituted three Orders of Men, the *Spiritual*, the *Animal*, and the *Carnal*; affirming that the first shou'd be sav'd by their Knowledge, the second by their Works, and the third had no Salvation at all. They held that *Christ* had a fantastical or imaginary Body upon Earth, and ridicul'd the Orthodox for asserting his two Natures. They deny'd the Resurrection of the Body, held a Transmigration of Souls, and believ'd with the *Anthropomorphites*, that God had a Body, and of Human Shape, with many other absurd Opinions. In the next Year, A.D. 144, according to *Tertullian*, began the famous Heresie of the *Marcionites*, An. Pii 7th which took its Name from *Marcion*, a Person of *Sinope* in *Pontus*, ^{The Heresie of the Marcionites.} who in his younger Years follow'd the *Stoick* Philosophy; but being convicted of Uncleanness with a Virgin, he was excommunicated by his Father, who was a pious Man and a Bishop. Upon which, after the Death of *Hyginus* Bishop of *Rome*, he repair'd to that City; where, not being admitted to the Ecclesiastical Communion, because his Father still oppos'd it, he out of Revenge threatned to form a Schism that shou'd last for ever; and accordingly he joyn'd with *Cerdo* then in *Rome*, embrac'd his Heresie, and added many other Errors, together with almost all those of the *Valentinians* and *Gnosticks*. He held with *Cerdo* two several Gods, the one Good, and the other Evil; the latter he said was the Creator of the World, and the Author of the Law; and the former the Redeemer of the World, and the Author of the Gospel. *Origen* affirms, that he suppos'd there was a God of the *Jews*, a God of the *Christians*, and a God of the *Gentiles*. *Tertullian* speaks of nine, and curiously observes the rest of his Opinions; as, that he deny'd the Resurrection of the Body, rejected the Incarnation of our Saviour, and all the Old Testament, with most of the New; condemn'd Marriage, excluding married Persons from Salvation; allow'd Persons to be baptiz'd three several Times, and the Living sometimes to be baptiz'd in the Room of the Dead; and also Women to administer the Sacraments. The Disciples of this Heresiarch added many other Errors to his Dogma's; which in no long Time were spread abroad in *Ægypt*, *Syria* and *Arabia*, as far as *Persia*.

As this Age produc'd Abundance of Heresies that hinder'd the Advancement of the *Christian* Faith, so it was no less fertile in great Numbers of spurious and dangerous Books; promoted, no doubt, by the Prince of Darkness, to obfuscate the Brightness of the Gospel. Among these, we may name the Histories of *Seth*, *Enoch*, *Cham*, &c. the Prayers of *Joseph*, the *Assumption* of *Abraham*, the Testament of *Moses*, the Repentance of *Adam*, the History of *Jannes* and *Jambres*, the Testament of *Job*, the Ascension of *Esaïas*, the Gospel of *Judas* according to *Basilides*, the Gospel of *Nicodemus*, the Book of *Zacharias*, the Ascension of *St. Paul*, with a Multitude of the like fabulous and pernicious Writings, which are now happily perish'd. But to return from spurious to genuine Writings, about the tenth Year of this Emperor, *Appian* of *Alexandria* A.D. 147. finish'd his famous Work of the *Roman* History; of which we have a considerable Part still remaining. In which Year, which was just 900 Years after the Building the City of *Rome*, the Emperor order'd the Celebration of the grand *Secular Games*, as it were solemnizing the Birth-Day

Day of the City; all which were perform'd with great Pomp and Magnificence, in which were expos'd infinite variety of strange Beasts and other Animals. This was the Third Time that these Games were celebrated since the Birth of our Saviour, which was 59 Years after the last under *Domitian*, and 100 after those under *Claudius*, whose Example and Method *Antoninus* follow'd. The following Year was attended with another Solemnity, which was the Emperor's *Decennalia*; for having finish'd his first ten Years Government, he renewed his Time with much Ceremony and Splendor, according to the Custom of *Augustus*, and the succeeding Emperors.

A.D. 150. *III.* About the twelfth Year of this Reign, the *Christians*, who had suffer'd much from Hereticks, began now to be more severely treated by *Pagans*: For tho' *Antoninus* was signally mild and generous, and put out no Edicts against them, yet the *Christians*, being generally traduc'd and defam'd as a wicked and barbarous Generation, scandalous and abominable in their Nocturnal Assemblies, had hard Measure in all Places, and were frequently persecuted by vertue of the particular Edicts of former Emperors, and the general standing Laws of the *Roman Empire*. To vindicate them from the foul Aspersions cast upon them, and to mitigate the Severities us'd towards them, the great *Justin* about this Time publish'd his first Apology, which he inscrib'd to *Antoninus Pius* the Emperor, and his two adopted Sons *M. Aurelius* and *L. Verus*, to the Senate, and by them to the whole People of *Rome*; ' wherein with great ' Strength and Evidence of Reason he defended the *Christians* from the ' common Objections and Calumnies of their Enemies, prov'd the Divinity of the *Christian Faith*, and shew'd how unjust and unreasonable it ' was to proceed against them without due Conviction and Form of ' Law; acquainted them with the innocent Rites and Usages of the ' *Christian Assemblies*, and lastly put the Emperor in mind of the Practice ' of his Predecessor *Adrian* in this Matter; who had commanded that the ' *Christians* shou'd not be needlessly and unjustly vex'd, but that their ' Cause shou'd be travers'd and determin'd in open Judicatures; annexing ' to his Apology a Copy of the Rescript which *Adrian* had sent to *Minucius Fundanus*, to that purpose. This Apology is written with the Spirit and Freedom of an old Prophet, yet with all the Decency and Respect due to the Character of an Emperor; and contains so much of the Doctrine, Manners and Customs of the Primitive *Christians*, that it is one of the most considerable Records of Antiquity. We there find the Doctrine of the Church concerning the Trinity, the Incarnation of our Saviour, and Eternal Life; as also the Proofs of the *Christian Faith*, the Holiness and Conversation of its Professors, together with a Description of their Assemblies, and their Ceremonies us'd in the Administration of both the Sacraments.

A.D. 151. *Justin's* happy Address wanted not its desired Success: For the Emperor, in his own Nature of a merciful and generous Disposition, being mov'd partly by this Apology, and partly by the Notice he had receiv'd from other Parts of the Empire, wrote in favour of the *Christians* to the *Athenians*, *Thessalonians*, and to all *Greece*; besides which in the 15th Year of his

A.D. 152. Reign, he issu'd out this publick Edict, directed to the common Assembly of *Asia*. *I am very well assured, that the Gods themselves will take care, that the Christians shall not pass undiscover'd, it being much more their Concern, than it can be yours, to punish those who refuse to worship them. But you the more strongly confirm them in their own Opinions, while you vex and oppress them, and accuse them as Impious and Atheistical; nor can a*

The Emperor's
Edict in fa-
vour of the
Christians.

Euseb.

more

more acceptable Kindness be done them, than that being accus'd they may seem to chuse Death, for the sake of that God whom they worship. By which means they become Conquerors, being ready to lay down their Lives, rather than be persuaded to comply with your Commands. As for the Earthquakes that have been, or that do yet happen, it is fit to advertise you, whose Minds are apt to despond under such Accidents, to compare your own Case with theirs. They at such a Time are much more secure and confident in their God; whereas you seeming ignorant of God all that Time, neglect both the Rites of other Gods, and the Religion of that immortal Deity, nay banish and persecute to Death the Christians that worship him. Concerning these Men, several Governors of Provinces have formerly written to my Father of Sacred Memory: To whom he return'd this Answer, That they shou'd be no ways molested, unless it appear'd that they attempted something against the State of the Roman Empire. Yea, I my self have received many Intimations of this Nature, to which I answer'd according to the Tenor of my Father's Constitution. After all which, if any shall still proceed to create them Trouble, merely because they are Christians, let him that is indicted be discharged, tho' acknowledg'd to be a Christian, and let the Accuser himself undergo the Punishment. We are not ignorant, that *Valerius* and several other learned Men, upon the account of the Inscription, wou'd have this Imperial Edict to be the Decree of the succeeding Emperor *Marcus Aurelius*; but all their Arguments we think sufficiently answer'd by *Monf. Tillemont*, who intimates, that by this Indulgence, the Christians generally remain'd in great Peace and Security throughout the rest of this Reign. In the same Year that this Edict was publish'd, *Marcus Bishop of Alexandria* dy'd, after he had held this Dignity about ten Years; and was succeeded by *Celadion*, a Person greatly belov'd in that City, who continu'd in the See about 14 Years, being the eighth Bishop of *Alexandria* after the Evangelist *St. Mark*.

Celadion the ninth Bishop of Alexandria.

The Church of God on one side enjoy'd great Ease and Prosperity, A.D. 153. but on the other was infected with many and new Heresies; particularly, An. Pii 154. with those of the most absurd and senseless Sects, call'd the *Ophites* and the *Sethians*. The former proceeded from the *Nicolaitans* and *Gnosticks*, being call'd *Ophites* or *Serpentines*, from the great Veneration they had for the Serpent, which they said taught Men the Knowledge of Good and Evil. When their Priests celebrated their Mysteries, they made a Serpent come forth from a Hole, which after it had rolled it self over the Things design'd to be offer'd, they said that *Jesus Christ* had sanctify'd them, and then deliver'd them to the People who worshipped them. The other Sect call'd *Sethians*, who drew their Original from *Valentinus*, were no less extravagant; they held that *Cain* and *Abel* were created by two Angels; and that the latter being kill'd, the supreme Power inhabited *Seth*; and that the Angels by their mutual Impurities drew on the Flood, which destroy'd their wicked Offspring; but that some of them having crept into the Ark, gave a new Original to wicked Men. They wrote many Books entitl'd *Seth*, and some bearing the Names of the other Patriarchs; and gave out, That *Jesus Christ* was either *Seth*, or his Vicar. Both these Sects held many other fabulous and absurd Notions; which shews to what an Abyss of Folly Men may fall, when they are abandon'd by God to their own dark Inventions, and have abandon'd themselves to the false Light of their weak Reason.

The Heresie of the Ophites and Sethians.

Besides these senseless Sects, which were of no very long Continuance, those A.D. 154. of the *Valentinians* and *Marcionites* began now extremely to increase in An. Pii 157. many Parts, becoming much more dangerous than the other. Of these the famous *Justin* was a strenuous Opposer; and the Brightness of the Catholick and only true Church, being always the same, and continuing stedfast

Justin visits
the East.

A.D. 155.

An. Pii 17.

Justin writes
against Try-
phon.

stedfast like it self, was greatly increas'd and augmented. *Justin*, not long after the Emperor's Edict, left *Rome*, and revisited the Eastern Parts of the Empire; and arriving at *Ephesus*, fell into the Acquaintance of *Tryphon* the Jew, a Man of great Note and Eminency, who had fled his Country in the late War and Rebellion against the *Romans*; since when he had liv'd in *Greece*, and principally in *Corinth*, where he had much improv'd himself by conversing with the *Grecian* Philosophers. With this Champion *Justin* enter'd the Lists in a two Day's Dispute, the Account of which he has given us in his Dialogue with that subtle Man: 'Wherein he admirably defended and made good the Truth of the 'Christian Religion; and prov'd from an infinite Number of Passages 'of the Old Testament, That *Jesus Christ* was the *Messiah*, and the 'Word, who first appear'd to the Patriarchs, and afterwards conde- 'scended to be made Man, and to be born of the Virgin *Mary* for our 'Salvation. He not only dissolv'd all the *Jewish* Pleas and Pretensions 'against *Christianity*, but also discover'd their implacable Spite and Malice, 'who not only barely content to reject that Profession, sent peculiar 'Persons about the World, to spread abroad, That *Jesus* the *Galilean* 'was a Deceiver and Seducer, and his whole Religion nothing but a 'Cheat and Imposture; and that in their publick Synagogues they so- 'lemnly anathematiz'd all that turn'd *Christians*, hating and destroying 'them, whenever they got them in their Power. The Issue of the Conference was, that the Jew acknowledg'd himself highly pleas'd, pro- fessing he found more than he expected; wishing he might enjoy it oftener, and begging his Friendship, in what Part of the World soever he was.

A.D. 156.

An. Pii 18.

Cassianus, the
17th Bishop of
Jerusalem.

In the 19th Year of this Emperor's Reign, dy'd *Mark*, the first Bishop of *Jerusalem* after the last Dispersion of the *Jews*, after he had held the Dignity 19 or 20 Years; he was succeeded by *Cassianus*, who was the 16th Bishop of this City, after the Apostle *St. James*, and the second of the Uncircumcision; but how long he continu'd in this See is uncertain, tho' some say it was eight Years. In this same Year some have fix'd the Beginning of *Montanus's* Heresie; but others, with better Reason, have plac'd it 14 or 15 Years after. In the 20th Year of this Emperor, *Pius*,

A.D. 157.

An. Pii 19.

Anicetus, the
tenth Bishop of
Rome.

after he had been 15 Years Bishop of *Rome*, dy'd; and was succeeded by *Anicetus* a Syrian, the Son of one *John de Vicomurco*, who continu'd in the See about 11 Years, and was the tenth Bishop of *Rome*, after *St. Peter* and *St. Paul*. In the Beginning of this Bishop's Time, the *Quartodeciman* Controversie began to arise between the Eastern and Western Churches, concerning the Time of the Observation of *Easter*; the former, according to the *Jewish* Passover, keeping to one particular Full-Moon; and the latter according to the Resurrection, keeping to one particular Sunday; and both justifying themselves by Apostolical Practice and Tradition. That this Fire might not break out into a greater Flame, the renowned *Polycarp* came from *Smyrna* to *Rome*, to interpose with *Anicetus* and the chief of the Western Church. But tho' he could not end the Controversie, and they also disagreed about some other small Matters, yet there was no great Contention between them, nor any Violation of Charity. In Token whereof they communicated together at the Holy Sacrament; and *Anicetus* to put the greater Honour upon *Polycarp*, gave him leave to consecrate the Eucharist in his own Church or Assembly; after which they parted peaceably; each Side, tho' retaining their ancient Rites, yet maintaining the Peace and Communion of the Church. During this great Man's Stay at *Rome*, he principally set himself to convince Gainlayers, testifying the Truth of those Doctrines he had receiv'd

St. Polycarp
goes to Rome.

receiv'd from the Apostles, by which he recover'd many to the Church who had been infected with Errors, especially with the Heresies of *Marcion* and *Valentinus*. And when *Marcion* once accidentally met him in the Street, and resenting it, that he did not salute him, call'd out to him, *Polycarp; own us*; the good Man reply'd in a just Indignation, *I own thee to be the First-born of Satan*. So religiously cautious, adds *Irenæus*, were the Apostles and their Followers, not to hold any Conversation with any that corrupted the Truth; observing St. Paul's Rule, *A Man that is an Heretick, after the first and second Admonition, reject*. *Polycarp's* pious Mind was extreemly heated with a Zeal and Abhorrency of the poisonous Principles, which in those Times corrupted the Simplicity of the *Christian* Faith, insomuch, that when ever he heard any Thing of that Nature, he was wont immediately to stop his Ears, and cry out, *Good God! To what Times hast thou reserv'd me, that I should hear such Things?* Immediately avoiding the Place where he heard it.

Not long after *Anicetus* was made Bishop, the Emperor *Antoninus* having compleated the 20th Year of his Reign, solemniz'd his second *Decennalia*. About which Time it is believ'd *Hegeſippus* took his Journey to *Rome*, where he stay'd several Years, till the Time of Bishop *Eleutherius*. He was a Jew by Birth and Education, but being converted to *Christianity*, he became a noted Author, and was the first who compos'd an entire Body of the Ecclesiastical History, which he divided into five Books, wherein he related the principal Occurrences hapning in the Church from our Saviour's Birth, till the Pontificate of *Anicetus*. This Book was written with Simplicity of Stile, because he resolv'd, says St. *Jerom*, to imitate the Phrases and Dialect of those whose Lives he wrote. We have only some few Fragments of this Work left, which are inserted by *Eusebius* in his Ecclesiastical History. In the 22d Year of this Reign, the Emperor renew'd some Laws against Adulterers, extending the same Punishments to Husbands as to Wives, for which this Prince is commended by St. *Austin*. About which Time 'tis probable that *Melito* the Apologist was made Bishop of *Sardis*, one of the seven Churches mention'd in the Revelations; being a Man of rare Parts and Abilities, whom *Polycrates* Bishop of *Ephesus* places among the great Lights of *Asia*, and styles an Eunuch, upon the Account of his great Chastity and Sobriety, and whom the Orthodox accounted as a Prophet. The following Year we find most remarkable for the Death of that Heresiarch *Valentinus*, and for the Impudence of *Marcellina*, a Woman of the *Carpocratian* Sect, who coming to *Rome* about this Time, by her Arts and Industry much promoted that impious Heresie. She made use of her Wit and Beauty, to seduce the Orthodox by her lascivious Pleasures, which were too consistent with her Principles, and Tenets of her Religion.

In the Year 161, the Emperor, after a long Train of Prosperity, was seiz'd with a violent Fever at *Lorium*; where finding himself sensibly decaying, he order'd his Friends, the Captains of the Guards, and his principal Officers to repair to him, and before them all confirm'd his Adoption of *Marcus Aurelius*, not naming *Lucius Verus*: And when the Tribune came for Orders, the Word which he gave him was *Equanimity*; intimating, That he had nothing more to desire, since he had left so worthy a Successor, and immediately commanded the Golden Image of *Fortune*, which the Emperors always had in their Chambers, to be remov'd from his Apartment to that of *Marcus Aurelius*. Shortly after

The Death of
Antoninus
Pius.

he dy'd; a Prince of admirable Virtues, and unstain'd Reputation, of whom it is said, ' That he never willingly shed the Blood of *Roman* or ' *Foreigner*; and in all his Acts, That he never did any Thing rashly in ' his Youth, or negligently in his Age. He dy'd on the 7th Day of *March*, under the Consulships of *Marcus Aurelius* and *Lucius Verus*, being 73 Years of Age, and having reign'd 22 Years, 7 Months, and 26 Days.

A.D. 161.
ANTONINUS
PHILO-
SOPHUS,
the seventeenth
Roman Em-
peror.

IV. The Death of *Antoninus Pius* was highly lamented in the Ci-
ty and Empire, and his Funeral solemniz'd with extraordinary Pomp
and Splendor, being attended and succeeded by divine Honours, pub-
lick Orations pronounc'd by his adopted Sons *Marcus Aurelius* and *Lu-
cius Verus*, a magnificent Pillar erected to him, and a new College of
Priests instituted, call'd *Aurelians*, from the Name of his Family. At
the same Time *M. Aurelius*, the eldest and worthiest of the two, was
without Opposition admitted by the Senate as Successor and Emperor,
who upon his Beginning to act, took his adopted Brother *Verus* as his
Associate and Equal in the Empire, and also took the Name of *Anto-
ninus*. This was the first Time that *Rome* ever saw it self govern'd
by two Sovereigns at once; a surprizing Sight to a City that formerly
had her best Blood shed in chusing a Master, and so remarkable, that
it occasion'd a new *Æra* to commence from that Time. They were
both of ancient and illustrious Families, *Antoninus* of about forty Years
of Age, and *Verus* about 29; the former a Person of admirable Vir-
tues and Accomplishments, of whom all Writers speak great and nobly,
and the latter loose and extravagant, dissolute and debauch'd in his
Life and Morals. *Aurelius* or *Antoninus* was a renowned *Stoick* Philo-
sopher, for which he is distinguish'd from his Predecessor by the Name
of *Philosophus*, as being a publick Professor of Philosophy, which he
usually call'd *His Mother*, opposing it to the Court, which he call'd *His
Step-mother*; and for that Reason he frequently us'd that Expression
of *Plato's*, *That People was happy whose Philosophers were Kings, or
whose Kings were Philosophers*. In the twelfth Year of his Age he had en-
ter'd himself among the *Stoicks*, wore their Habit, practis'd their Severi-
ties, study'd as they did, lay upon the Ground, and was with great Diffi-
culty perswaded by his Mother to make use of an ordinary Couch; and ac-
cording to their Precepts, he retain'd such Tranquility of Mind, that he
is observ'd never to have chang'd his Countenance either with Joy or
Sorrow. He was a Prince of eminent Justice and Piety, and no less
celebrated for his Care and Penetration: His Excellencies were so shining
and transcendent, that *Entropius* tells us, He was more to be admir'd
than commended; and it may be said, That Providence proportion'd
the Wisdom of this Emperor to the Miseries and Calamities design'd for
his Reign.

His great Ex-
cellencies.

This wise Prince in a short Time set himself to the Regulation of
the publick Affairs, and to the correcting such Faults as he found in
the Laws and Government; in all which he shew'd so great a Respect
to the Senate, that he remitted many Causes to them to judge sove-
reignly, and without Appeal; so that the People liv'd under his Go-
vernment as in a free City. He was fully satisfy'd that the Safety of a
State depended upon a wise and honest Council; therefore he never
undertook any Matter of Importance, without consulting the ablest Per-
sons he cou'd find; and being free from that false Ambition of drawing
others over to his Opinion, he gladly submitted to theirs, and often de-
clar'd, *That it was much more reasonable for him to follow the Advice of so
many*

many wise Friends, than for them to follow his. And that he might remove that fatal Prejudice of esteeming it a mean and servile Thing for a Man to recede from his Opinion, he taught this important Maxim, *That Man is no less free who submits to the Opinion of others, than he who continues obstinate to his own; such a Change being often the Perfection of Wisdom and Judgment.* As he was ready to hearken to the Counsels of others, so he was no less careful in their Execution, often declaring, *That an Emperor should never act carelessly or in Haste;* wherefore he examin'd the meanest Affairs with the utmost Exactness, being persuaded of this Truth, *That Justice being throughout entire, there is nothing that concerns it but what is great.* Upon which Account also he extended his Care to all Orders of Men, and no Person of any Condition whatsoever, appear'd to him unworthy of his Regard; but the Poor had never Recourse to him in vain, and he took such Pleasure in relieving them, that he look'd upon it as one of the greatest Happinesses of his Life, that he never wanted Means to perform it. In all Matters he was a religious Observer of his Word; and that he might never hearken to the Reasons of those false Politicians who maintain, 'That a wise and able Prince is not oblig'd to keep his Word, when it interferes with his Interest, he establish'd this memorable Instruction; *Beware lest you esteem that Thing as advantageous, which will one Day constrain you to break your Word.* So much Wisdom and Justice in a Prince cou'd not fail of a proportionable Degree of Religion, in which he follow'd the Dogmata of the *Stoicks*, which, as St. *Jerom* observes, in many Things come nearest the *Christian* Doctrines. But as there is a wide Difference between *Christianity* and *Philosophy*, so this Emperor was zealous of the *Pagan* Rites to the highest Degree of Superstition; having been educated from his Youth in the *Salian* College, and gone through all the Offices in his own Person, imitating also *Numa Pompilius*, the chief Institutor of religious Ceremonies among the *Romans*, from whom he deriv'd his Original: And he was so strict in his Way of Religion, that upon the *Dies Nefasti*, the inauspicious Days, when all publick Sacrifices were prohibited, he then offer'd Sacrifices privately at Home; and he was the first that built a Temple to the Goddess presiding over *Good-Turns*, which perhaps was the only *Virtue* that the *Romans* did not then adore. Nor was this Emperor, in the midst of all his noble Excellencies, free from several Failures in Morality; being accus'd of too much Affectation and Reservedness, as well as Arrogance and Dissimulation; and notwithstanding his *Stoick* Principles, he is blam'd both for Incontinency, and for an unreasonable Partiality to his own Family and Relations.

The two Emperors *Antoninus* and *Verus* began their Reign with great Happiness and Prosperity; and the first Year was signaliz'd, or rather fully'd with the Birth of *Commodus*, the Imposture of *Alexander*, and the Persecution of the *Christians*. *Commodus*, afterwards Emperor, was the Son of *Antoninus*, and born on the 31st Day of *August*; but by Reason of his monstrous Life, and his Mother *Faustina's* immodest Practices, some Authors believ'd him to have been a spurious Issue, and begotten by a Gladiator. About the same Time the Impostor *Alexander* became celebrated in *Paphlagonia*; of whom we have a particular Account from *Lucian*, that witty Scoffer both of *Christianity* and *Paganism*, who flourish'd in this Reign. *Alexander* was a Person of a quick Wit, a fine Presence, and an extraordinary Talent of Persuasion, who having learnt from his Master, a Mountebank, a Secret to make Persons love, hate, &c. associated himself with one *Cocconas* of *Byzantium*,

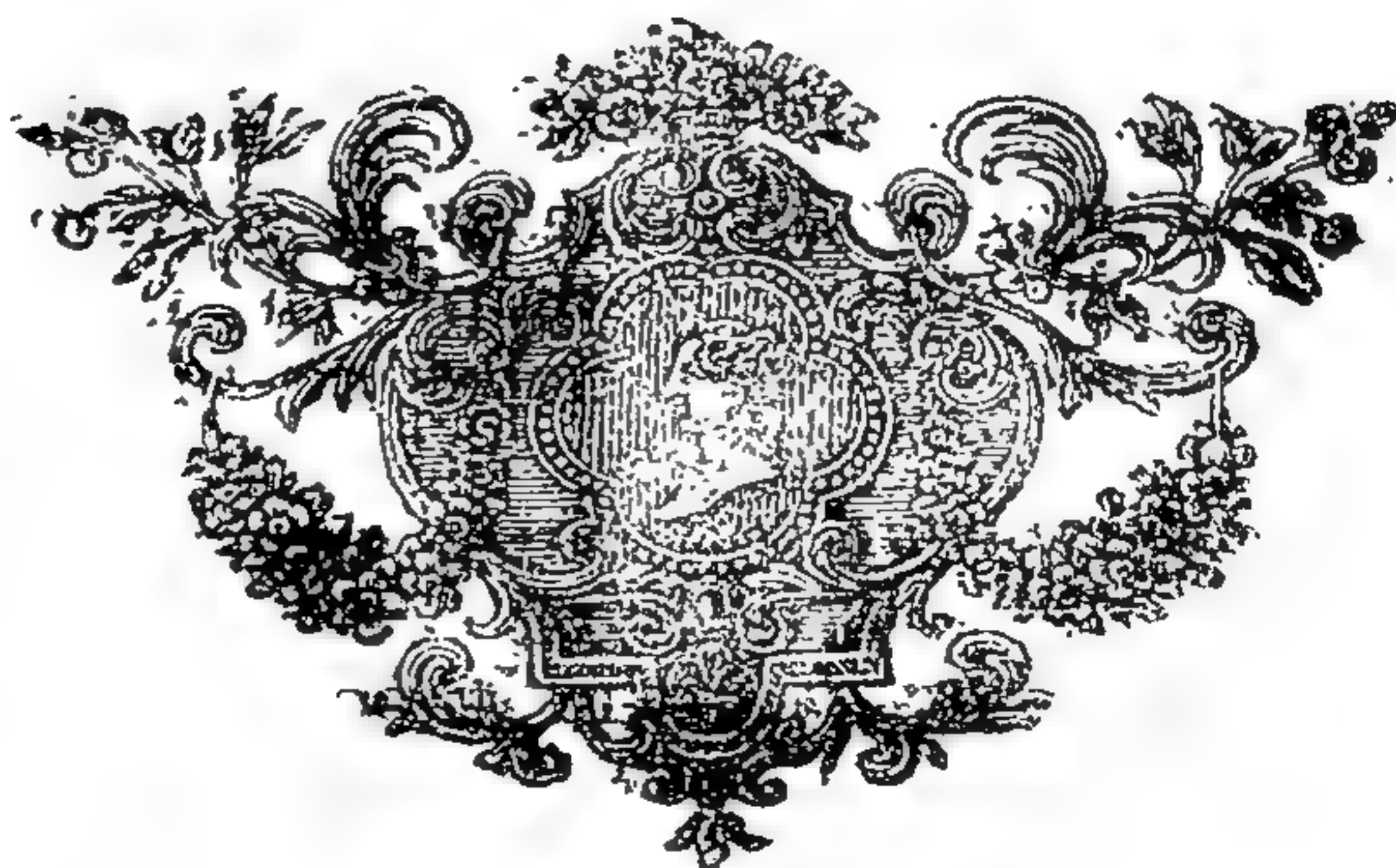
His Religion;

And Failings.

Commodus born.

Alexander the Impostor.

tium, an expert Artift in Phyſick. Theſe two, after they had deluded great Numbers of credulous People, reſolv'd to ſet up an Oracle among the *Paphlagonians*, whom they knew to be dull and ſuperſtitious; for which End they had two Plates of Braſs in a Temple of *Apollo*, with an Inſcription ſignifying that *Eſculapius* and his Father would ſoon ſettle there. *Cocconas* dy'd in a ſhort Time, and then *Alexander* began to deliver his Oracles; and the better to delude the People, he bred up two large Serpents, ſo tame, that they wou'd ſuck Women, and play with Children without hurt; and having finiſh'd this Project, he ſecretly convey'd a Goole's Egg with an inclos'd young Serpent, into the Foundation of the Temple then building, proclaiming in the Market Place, *That the Town was happy in the Birth of a God*, and breaking the myſterious Egg, he declar'd, *That he had found Eſculapius*. Shortly after he ſhew'd one of his great Serpents, holding its Head under his Arm, to the Aſtoniſhment of the Spectators, who imagin'd it the ſame they had lately ſeen ſo ſmall; then he declar'd that this God would return Anſwers at certain Times, and deſir'd that Queſtions might be ſent ſeal'd; which he receiv'd, ſhut up in his Sanctuary, and deliver'd back again ſeal'd as he found them, after he had cunningly open'd them with a hot Needle, without Damage to the Impreſſion. The Anſwers he gave were all dark and myſtical, except ſuch as related to Phyſick, wherein he was well ſkill'd; by which he obtain'd vaſt Sums of Mony, and kept ſeveral Officers under him. By his cunning Artifices he deluded the People into a perfect Adoration of him; and his Fame ſpreading in all Parts, he had afterwards Access to the Emperor *Antoninus*. As to the Perſecution of the *Chriſtians*, which began in the firſt Year of this Reign, ſome have plac'd it in this Year 61; but upon a full Conſideration, we have plac'd it in the following Year, about 62 Years after the Beginning of the third General Perſecution under the Emperor *Trajan*.



C H A P. III.

From the Beginning of the fourth General Persecution of the Church, to the middle of the fifth General Persecution, under the Emperor Severus, and the Conclusion of the second Century.

Containing the Space of about 38 Years.

The FOURTH GENERAL PERSECUTION.

I. **T**HO' *Antoninus* always preserv'd the Reputation of a most mild and equitable Prince; yet under his excellent Government a severe Persecution was rais'd against the *Christians*, which at different Places, with several Intermissions, and different Degrees of Severity, continu'd the greatest Part of his Reign; and this is call'd by most Writers, *The fourth General Persecution*, only some few, who place the fourth Persecution under *Adrian*, call this the fifth. *Antoninus* himself has been much excus'd as to this Persecution; *Tertullian* assures us that he made no Laws against the *Christians*, and *Lactantius* names him not among the Persecutors; and his shining Virtues wou'd naturally lead us to believe him no Ways concern'd in it. Yet if we consider this Prince's Favours to the Philosophers, those profess'd Opposers of *Christianity*, his superstitious Zeal for *Paganism*, and his calling in his Writings the Sufferings of the *Christians*, meer *Obstinacy*; we need not wonder if he countenanc'd their Enemies, took off the Restraints laid by his Predecessor's Decree, and encourag'd them to put the ancient Laws in Execution; which prohibited all Religions not approv'd of by the Senate. The Philosophers of *Rome*, among whom was *Crescens* the *Cynick*, were much corrupted, and had not liv'd up to their own Rules and Maxims, but were Guilty of many notorious Vices: These finding their Lives and Conversations expos'd, and even their best Morals clearly outshone by the *Christians*, us'd all Methods of Severity and Revenge, loaded them with all possible Calumnies, and by Insinuations with the Emperors and the People, rais'd a new Persecution against them in the very first Year of the Reign. In this no Endeavours were omitted to cause the *Christians* to lose their Reputations, as well as their Lives; they caus'd their Slaves and Dependents to be tortur'd, in order to make them accuse them of secret Crimes and Enormities, and that in their religious Offices; and the innocent *Christians* were forbidden to justify themselves, and the World to read their Apologies; so that many suffer'd by Means of insuperable Prejudices. This Persecution did not rage so much in the Beginning, as afterwards, which occasion'd some to place it four or five Years after: And we find not the particular Names of any Martyrs in the first Year, besides a Woman call'd *Glycerie*, who is said to have suffer'd at *Hexaëlia* in *Thrace*, under the Governor *Sabinus*, on the 13th Day of *May*.

The Causes of the Persecution.

God, being highly displeas'd with the Infidelity of the *Romans*, this Persecution was attended with many deplorable Disasters; particularly the *River Tiber*, by an Inundation overwhelm'd a considerable Part of *Rome*,
bore

Troubles in the Empire.

A.D. 136.
An. Ph. 2.
Antoninus's
Regulations.

bore along with it a Multitude of People and Cattle, ruin'd all the Country, and caus'd an extreme Famine. This was seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produc'd an infinite Number of Insects, which wasted all that the Floods had spared. At the same Time the whole World resounded with the Noise of Wars, which almost at once broke out from every Quarter; the *Parthians*, under the Conduct of their King *Vologesus*, surpriz'd the *Roman* Legions in *Armenia*, and cut them in Pices; the *Catti* invaded *Germany* and *Rhetia*, destroying all with Fire and Sword; and the *Britains* began to make dangerous Revolts. The *Parthian* War being of the greatest Importance, one of the Emperors was judg'd most proper for the Enterprize, and *Verus* himself undertook the Expedition, being accompany'd part of his Way by *Antoninus*, who then left many wise and great Men to attend him, with Design either of securing himself of his Conduct, or of laying a Restraint upon his Vices, which began too openly to appear. During his Absence, *Antoninus* having quieted the other Parts of the Empire, apply'd himself to many Regulations, and took particular Care in his Choice of wise Governors and Magistrates, being perswaded, That one of the greatest Errors in Government was to put the Magistracy into the Hands of unfit Persons; and therefore lest he shou'd fall into this Misfortune, he with great Easiness and Freedom refus'd whatsoever was unjustly requested of him. He always gave Persons Encouragement answerable to their Merits, and plac'd them in Stations most suitable to their Capacities; being wont to say, *That tho' it was not in a Prince's Power to make his Subjects as he desir'd, yet he might always make use of their Service by employing them in such Things as they understood.* His excellent Administration so much gain'd the Hearts of the *Romans*, that they offer'd him many peculiar Honours; but he wou'd not accept of any lofty Titles, nor permit Temples to be erected to him, being convinc'd, That Virtue alone made Princes equal to Gods, not the Applauses of the People, and that a King who rul'd justly, had all the World for his Temple, and all good Men for his Priests and Ministers. While *Antoninus* was worthily employ'd at Home, his Colleague *Verus* Abroad pursu'd his Pleasures, much more than the War he was carrying on; wherefore *Antoninus*, being made sensible of his Enormities, judg'd Marriage the most probable Means of retrieving him; and without Delay sent his own Daughter *Lucilla* into *Syria*, and bore her Company as far as *Brundisium*. *Verus* believing *Antoninus* was coming with his Daughter, and fearing his Disorders shou'd be known to him, went to receive him at *Ephesus*, from whence he return'd shortly after his Marriage at *Antioch* with his new Empress, whose loose Life and Conversation prov'd agreable to her Husband's, and to the Example her Mother *Faustina* had given her.

A.D. 164.
An. Ph. 3.
Venus marry'd
to Lucilla.

The Martyrdom
of Felicitas and
her seven Sons.

The same Year was noted for the Martyrdom of a celebrated Christian of Rome call'd *Felicitas*, with her seven Sons, *Januarius*, *Felix*, *Philip*, *Silvanus*, *Alexander*, *Vitalis* and *Martial*. The Pagan Priests represented to the Emperor, that it was necessary to appease the Gods by making a Sacrifice of *Felicitas*, as we are inform'd by the Acts of her Martyrdom. *Antoninus* remitted this Affair to *Publius*, Prefect of the City, who finding this holy Woman brave and resolute, began with her Children: *Januarius* the eldest, after he was scourg'd with Rods, was press'd to Death with leaden Weights; *Felix* and *Philip* had their Brains beaten out with Batoons; *Silvanus* was cast down headlong, and had his Neck broken; *Alexander*, *Vitalis*, and *Martial* were beheaded; and lastly, the Mother of them suffer'd with the same Sword. Besides these,

Acta M.

these, we have an Account of the Martyrdom of *Concordus*, about the same Time, a Presbyter of the City *Spoletto*, who not only refus'd to sacrifice to *Jupiter*, but also spit on the Face of the Idol; for which he was first put to several Torments, and afterwards beheaded. These violent and unjust Proceedings did not at all discourage the great *Justin*, A.D. 165. who returning to *Rome*, stood up courageously for the Faith, and among An. Ph. 4. others had frequent Contests with *Crescens* the noted *Cynick* Philosopher, *Justin's Dispute with Crescens.* who was not only proud and ill-natur'd, but a notorious Slave to all Vice and Wickedness. *Tatian*, then at *Rome*, gives him the Character of a Traducer of all their Gods, the Epitome of Superstition, the Accuser of heroick Actions, the Contriver of Murthers, the Prompter of Adultery, a Pursuer of Wealth even to Madness, who tho' he pretended to despise Death, yet did most dread it, and to which, as the greatest Evil, he sought to betray both *Justin* and *Tatian*, for their freely reproving the vicious Lives of those philosophical Impostors. This Man, an excessive Lover of popular Applause, by all the base Arts of Insinuation endeavour'd to traduce the *Christians*, and to represent their Religion under the most infamous Character. But in all his Disputes *Justin* found him wretchedly ignorant of *Christianity*, and strongly bias'd by Malice; which he offer'd to make good in a publick Disputation before the Emperor and Senate; assuring them, *That either he had never consider'd the Christian Doctrines, and then he was worse than the meanest Ideots, who never pronounc'd Sentence in Matters unknown to them; or if he had, it was manifest, That either he had no Knowledge of them, or out of a base Compliance with his Auditors, dissembled it for fear of being accounted a Christian, and incurring the Fate of Socrates, whose excellent Principle was, 'No Man was to be regarded before the Truth.* This free and impartial Censure did extremely exasperate *Crescens*, who not long after found Means to bring about his Ruin.

Capitol.
Din.

In the Mean Time, the Lieutenants of *Verus* successfully carry'd on the War against the *Parthians*, put *Vologesus* to Flight, took *Artaxata* and *Selencia*, burnt and plunder'd the famous Cities *Babylon* and *Ctesiphon*, and demolish'd the magnificent Palace of the *Parthians*. These Wars continu'd four Years with great Variety, and much Bloodshed, till the Valour of the *Romans* prevail'd, so as to become entirely victorious. But these Troops who had gain'd such noble Victories, and defeated Armies of 400000 Men, in their Return were oblig'd to encounter Sickness and Famine, which destroy'd more than half their Numbers. However this was no Impediment to the Glory of *Verus*, who readily assum'd the lofty Titles of *Parthicus* and *Armenicus*, as if he had justly acquir'd them in the midst of his Debaucheries; and upon his Return to *Rome*, partook A.D. 166. of the Honour of a solemn Triumph with *Antoninus*. His Return was An. Ph. 5. thought fatal to the Empire, for he carry'd the Plague into all the Provinces through which he pass'd, and caus'd the Infection to spread throughout all *Italy* and the *Roman Empire*, to the Destruction of infinite Numbers of all Ranks and Qualities. We are told that this dreadful Pestilence began at the taking of *Babylon*, or rather *Selencia*, where the Soldiers pillaging the Temple of *Apollo*, in a Place under Ground found a little Coffin, which upon their opening of it, cast forth a horrible infectious Air, which spread it self, and carry'd Mortality through most Parts of the World; a Story much asserted by the Zealots for *Paganism* and the false Deities. This Plague was follow'd by many other Calamities, as Earthquakes, Famines, Inundations, and Caterpillars, in *Italy*, and other Provinces; all which had such deplorable Effects; that it is generally acknowledg'd, that if the extraordinary Vigilance and Wisdom

And of Con-
cordus.A.D. 165.
An. Ph. 4.
Justin's Dispute
*with Crescens.*The Romans
Success in the
East.A.D. 166.
An. Ph. 5.
Great Calami-
ties in the Em-
pire.

dom of *Antoninus* had not been a Means for preventing it, the *Roman Empire* had been then torn asunder by the barbarous Nations, who taking Advantage from these Miseries, made Invasions and Irruptions even into *Italy* it self.

The Persecution
increases.

Many Cruelties.

Polycarp fought
for.

He retires.

He foretels his
Death.

II. The Miseries and Calamities then befalling the *Roman Empire*, have by many Writers been look'd upon as supernatural Judgments for the Persecution of the *Christians*, which in this Year grew hotter than ever before in this Reign, which has occasion'd several to date its Beginning from this Time. It appear'd most violent at *Smyrna* in *Asia*, from which Church we have an excellent Letter, giving a lively Account of the Martyrdom of several, but especially of the renowned *Polycarp* Bishop of the Place. This Epistle, which was written shortly after, tells us, That all Men were surpriz'd at that Greatness of Mind, that admirable Patience, and that Love to *Jesus Christ* which appear'd in the Martyrs; who when their Bodies were so torn with Scourges that their inmost Veins and Arteries were laid open, endur'd all without a Sigh or a Groan, a plain Evidence that their dear Master stood by and supported them. Those who were condemn'd to the wild Beasts, being kept long in Prison, sustain'd many cruel Torments; being oblig'd to lye upon sharp Spikes placed under their Bodies, and tormented divers Ways; that if it were possible, the Tyrant by the Length of their Sufferings, might have brought them to deny *Christ*. These persever'd to the last, and in the Presence of the wild Beasts; for the brave *Germanicus* strengthened those who fear'd, by his Patience, and fought gloriously with the Beasts. And when the Proconsul wou'd have perswaded him to spare himself, in Consideration of his Youth, he pull'd the wild Beast to him, and provok'd him, longing to be soon deliver'd from a wicked and unjust World. Upon which the whole Multitude of Spectators admiring at the invincible Courage of the pious Race of *Christians*, cry'd out, *Destroy the Impious; Let Polycarp be fought for!* There following a great Tumult upon these Clamours, *Quintus* the *Phrygian*, seeing the wild Beasts, and other design'd Tortures, became dispirited, and at length gave way to a Desire of saving his Life. This *Quintus*, with some others, as the Epistle observes, had rashly of their own accord put themselves upon the Trial; but being apprehended, gave all Men a signal Example, that none ought to precipitate themselves into such Dangers without good warrant from the Gospel.

The great *Polycarp* hearing he was fought for, was no ways disturb'd, but resolv'd to stand the Shock; till his Friends knowing his singular Benefit to the Church, prevail'd with him to withdraw into a neighbouring Village, where with a few Companions he continu'd Day and Night in Prayer, interceding with Heaven for the Peace and Tranquility of all the Churches in the World, according to his usual and pious Custom. Three Days before his Apprehension being at Prayers, he fell into a Trance, and thought he saw his Pillow under his Head all on Fire; which he told his Friends was a prophetick Presage, *That he shou'd be burnt alive for the Cause of Christ*. In the mean Time, being narrowly fought for, he retir'd to another Village, whither his Enemies follow'd him, and seizing upon two young Men, they forc'd one by Torments to confess the Place of his Retreat. *Polycarp* was laid upon a Bed in an upper Room, and tho' upon sufficient Notice of their coming he cou'd easily have escap'd to another Place, yet he refus'd, saying, *The Will of the Lord be done*. Understanding his Persecutors were there, he came down and saluted them with a very chearful Countenance; insomuch that those

those that knew him not before, admir'd to behold a Person so truly venerable, of so great Age, and so compos'd a Presence, *and that there needed such Diligence to apprehend one old Man.* He, nothing concern'd, order'd a Table to be spread, furnish'd it with Provisions, and invited them to eat, and only requested for himself that he might have one Hour for Prayer. Which being granted, he betook himself to his Devotions, and being replenish'd with divine Grace, continu'd praying two Hours together, earnestly recommending to God the Case of all his Friends and Acquaintance, small and great, noble and ignoble, and the State of the Catholick Church throughout the whole World, to the Admiration of all that heard him; so that many of the Soldiers began to repent that they were come out against so holy and divine an old Man. His Prayer being ended, they fate him upon an Ass, and conducted him towards the City; being upon the Road he was met by *Herod the Irenarch* and his Father *Nicestes*, who took him into their Chariot, and by plausible Insinuations sought to undermine his Constancy, asking him, *What ill there was in calling the Emperor DOMINUS, and sacrificing, by which he might escape Punishment?* Polycarp at first returning no Answer, and at last refusing to comply, they turn'd their seeming Kindness into Scorn and Reproaches, and thrust him out of the Chariot with so much Violence, that his Thigh was bruise'd with the Fall. Whereat nothing daunted, as if he had receiv'd no Hurt, he chearfully hastned to the Place of his Execution under the Conduct of his Guard; and being arriv'd there, after a confus'd Noise and Tumult among the Multitude, a Voice from Heaven was heard by many, but none seen who deliver'd these Words, *Be courageous, Polycarp, and quit thy self like a Man!* Which could not but remind him of that glorious Promise made to him by *Jesus Christ* about 70 Years before, Rev. 2. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Polycarp being brought before the publick Tribunal, a great Shout was made, all rejoycing that he was apprehended. The Proconsul, whose Name was *Statius Quadratus*, demandd of him, *Whether he was Polycarp?* which being confess'd, he began to persuade him to recant; *Regard*, said he, *thy great Age, swear by the Genius of Cæsar, repent, and say with us, 'Take away the Impious; the usual Terms and Proposals made to oblige Christians to deny their Faith.* The holy Man looking about the *Stadium*, and beholding the *Gentile* Multitudes, with a severe Countenance wav'd his Hand to them, look'd up to Heaven, and with a Groan cry'd, *Take away the Impious.* The Proconsul still persuaded him to swear, and to blaspheme *Christ*, promising to release to him; which Motion drew from Polycarp this generous Confession, *Fourscore and six Years I have serv'd him, and he never did me any Injury; how then shall I now blaspheme my King and my Saviour?* And when the Proconsul still urg'd him to swear by *Cæsar's Genius*, he reply'd, *Since you are so vainly ambitious that I should swear by the Emperor's Genius, as you call it, as if you knew not who I am, hear my Confession, 'I am a Christian: If you desire a farther Account of that Religion, appoint a Day, and you shall hear it.* The Proconsul advising him to persuade the People, he answer'd, *To you I chuse to address my Discourse; for we are commanded to give to Princes and the Powers ordain'd of God all due Honour, and such as is not prejudicial to our Profession: As for the People, I think them not competent Judges, to whom I shou'd give an Account of my Faith.* Upon this *Quadratus* betook himself to severer Arguments, and told him, *That he had wild Beasts ready at hand to*

His Constancy.

devour him, unless he would turn: the other desir'd him to call for them; for he was not at all dispos'd to turn from Good to Evil; it being only honourable to turn from Vice to Virtue. The Proconsul added, That since he despis'd the wild Beasts, unless he repented, he would use a more terrible Punishment to tame him, which was Fire. To whom Polycarp return'd this Answer, Thou threatnest me with a Fire that burns for an Hour, and then dies; but art ignorant of the Fire of the future Judgment, and eternal Damnation, reserv'd for the Ungodly. But why do you make Delays! Order what Punishment you think fit. This and much more he spake with Joy and Confidence, and a divine Grace was conspicuous in his very Looks, so that the Proconsul himself was astonish'd, who sent his Cryer into the middle of the Stadium, to proclaim three Times, Polycarp had confess'd himself a Christian! Whereupon the whole Multitude both of Jews and Gentiles in Smyrna, with a Shout cry'd out, This is the great Doctor of Asia, and the Father of the Christians! This is the Destroyer of our Gods, who teaches Men not to sacrifice, or to worship the Deities! After this they desir'd Philip the Asiarch, that he would let loose a Lion against him; but Philip excus'd himself because those Kind of Spectacles were already over, and not to be re-assum'd the same Day. Upon which, they unanimously demanded, That he might be burnt alive; a Fate which he himself had prophetically foretold should be his Portion.

He is order'd to be burnt.

This Proposal was no sooner made than executed, each Man striving to bear a Part in this Tragedy, with incredible Speed fetching Wood and Faggots from several Places, especially the Jews, whose Malice to the Christians was almost as natural to them as for the Fire to burn. The Fewel being prepar'd, Polycarp untty'd his Girdle, laid aside his Garments, and began to put off his Shocs; Offices unusual to him, the Christians ambitiously striving to be admitted to do them for him, and happy the Person who could first touch his Body: So great a Veneration even in his younger Years had he obtain'd by his admirable Life and Conversation. The Officers having dispos'd all Things for his Execution, came according to Custom to nail him to the Stake; which he desir'd them to omit, assuring them, That He who gave him Strength to endure the Fire, wou'd enable him, without Nailing, to stand immovable in the hottest Flames. Upon which they only ty'd him, after which standing with his Hands behind him like a Sheep design'd for Slaughter, and a grateful Sacrifice to the Almighty, he pour'd out this following Prayer, O Lord God Almighty, the Father of thy well-beloved and ever-blessed Son Jesus Christ, by whom we have receiv'd the Knowledge of Thee; the God of Angels, Powers, and of every Creature, and especially of the whole Race of just Men who live in thy Presence! I bless thy holy Name that thou hast vouchsaf'd to bring me to this Day, and to this Hour, that I may receive a Portion among thy blessed Martyrs, and drink of thy Son's Cup, for the Resurrection to eternal Life, both of Soul and Body, in the Incorruption of the Holy Spirit. Into which Number grant I may be receiv'd this Day, as a fair and acceptable Sacrifice; as thou, the only true and faithful God, hast prepar'd, foreshewn, and now accomplish'd. For this, and for all other Benefits, I praise thee, I bless thee, I glorifie thee, through the eternal High-Priest, thy beloved Son Jesus Christ; with whom to thee and the Holy Ghost, be Glory both now and for ever, Amen. Which last Word being pronounc'd with an audible Voice, the Ministers of Execution blew up the Fire, which encreasing to a mighty Flame, behold a Miracle, seen by those who wrote this Account, the Flames disposing themselves into the Shape of an Arch, like the Sails of a Ship swell'd with

His Prayer.

with the Wind, gently encircling the Body of the Martyr, who stood in the midst, not like scorched Flesh, but like Gold or Silver purify'd in the Furnace; his Body sending forth a delightful Fragrancy, like Frankincense, or some other costly Spices. At length, when those impious Wretches saw that his Body could not be consum'd with Fire, they commanded the Executioner to stab him with his Sword; which being done, there came forth so great a Quantity of Blood, as extinguish'd the Fire; which rais'd an Admiration in all the People, to consider what a Difference there was between the Infidels and the Elect. The *Christians* were desirous to have given his Body an honourable Burial, but were prevented by some, especially *Jews*, who prompted *Nicetes* to advise the Proconsul not to bestow his Body upon them, lest leaving their crucify'd Master, they shou'd henceforth worship *Polycarp*. Whereupon his Body was order'd to be burnt in the Pile; nevertheless the *Christians* gather'd up his Bones, as a choice and inestimable Treasure, and decently interr'd them. In which Place they resolv'd, if possible, to meet annually, and celebrate the Birth-Day of his Martyrdom; both to honour the Memory of the Departed, and to encourage others to give the like Testimony to the Faith: Both which Considerations gave Birth to the solemn Anniversary Commemorations of the Martyrs, generally observ'd in the Primitive Church. Thus dy'd this Apostolical Man, Disciple of St. *John*, in an extream old Age, after he had been Bishop of *Smyrna* about 70 Years, and as some think, 86. Bishop *Pearson* and some others, have several remarkable Arguments, to prove that his Martyrdom hapned under *Antoninus Pius*, in the Year 147; but *Monf. Tillemont* seems to us to have fully answer'd them, and to have prov'd, that it hapned in this Year 166, and on *Saturday* the 23d of *February*.

His Execution.

The first Commemoration of the Martyrs.

To return from *Smyrna* to *Rome*, at the same Time the Persecution grew hot in that City; insomuch that the Champion *Justin* found it necessary to write a Second Apology for the *Christians*, it being about 16 Years after the Writing his First, and directed to the Emperor *Antoninus* and the Senate of *Rome*; tho' some by Mistake think it written in the last Reign, and directed to *Antoninus Pius*. The Occasion of it was this. A Woman at *Rome* had together with her Husband liv'd in all manner of Wantonness and Debauchery, but being at length converted to *Christianity*, she sought by all Arguments and Persuasions to reclaim him from this loose and vicious Course. But tho' the Man continu'd obstinate and deaf to all Reason; yet by the Advice of her Friends, she still remain'd with him, hoping that Time might reduce him; till finding him grow insupportable, she procur'd a Divorcement from him. The Man was so far from being cured, that he was more enrag'd by his Wife's departure, and accus'd her to the Emperor for being a *Christian*; she also put in her Petition, to obtain leave to answer for her self. Whereupon he left the Prosecution of his Wife, and turn'd his Anger against one *Ptolemeus*, by whom she had been converted to *Christianity*, whom he procur'd to be cast into Prison, and there a long time tortur'd, merely upon his confessing himself a *Christian*. At length, being brought before *Urbicus* Prefect of the City, he was condemn'd to Death: Whereat *Lucius*, a *Christian* that stood by, could not withhold from representing to the Judge, That it was very unjust, that an innocent and virtuous Man, charg'd with no Crime, should be adjudg'd to die merely for bearing the Name of a *Christian*; a Proceeding no ways reputable to the Government of such Emperors as they had, and of the august Senate of *Rome*. Which he had no sooner said, but he was together with a third Person sentenc'd to the same Fate; *Lucius* thanking him, For delivering him from

Justin Martyr writes his second Apology.

wicked Governors on Earth, and sending him to the Governor of Heaven. The Severity of these Proceedings awaken'd *Justin's* Solitude and Care for the rest of his Brethren, and he immediately drew up an Apology for them: 'Wherein he laid down a true and clear Narration of the Case, 'complaining of the Injustice and Cruelty of such Procedures, to punish 'Persons merely for the Name of *Christians*, without ever accusing them 'of any material Crimes; answering the Objections usually urg'd against 'them, and desiring no more Favour, than that what Determination 'soever they shou'd make of it, his Apology might be put before it; 'that so the whole World might be Judge of them, when they had been 'once truly acquainted with their Case. This Apology was written in the Year 166, in which Year *Celadion* Bishop of *Alexandria* dy'd, after he had held this Dignity in great Reputation about 14 Years; and was succeeded by *Agrippinus*, who continu'd in the See about 12 Years, being the ninth Bishop of *Alexandria*, after the Evangelist *St. Mark*.

Agrippinus,
the tenth Bi-
shop of Alex-
andria.
Antoninus's
Superstition.

This Year proving exceeding terrible to the *Romans*, the Emperor *Antoninus*, to put a Stop to all the threaten'g Miseries and Calamities, instead of regarding *Justin's* Apology, made use of all Kinds of *Paganish* Methods, which he pursu'd with infinite Zeal and Superstition. He sent for Priests from all Parts to dispatch the innumerable Company of Sacrifices, vow'd and offer'd upon this Occasion; celebrated all the Sacred Foreign Rites that ever were known in *Rome*; purg'd the City all manner of Ways but the right; and exhibited the Solemnities call'd *Lectis Terma* seven Days together. So many Victims were slain upon this account, that some Men satyrically observ'd, *That if the Emperor return'd Victorious, he wou'd find no Oxen left in all his Empire*. Having perform'd all Ceremonies, *Antoninus* march'd against the *Marcomanni* and *Quadi*, taking *Verus* along with him; who had rather have staid at *Rome*, to continue his Debaucheries, which *Antoninus* endeavour'd to prevent. The two Emperors took the Way of *Aquileia*, where they advanc'd towards the *Marcomanni*, beat them out of their Trenches, and made a great Slaughter of them. *Victorinus*, Captain of the Guards, was slain in the Battel, with a great Number of his best Troops; but this did not hinder the two Emperors from pursuing their Advantage, pressing so forcibly upon the Enemy, that at last they broke through their Army; which occasion'd the greatest Part of their Allies to slay the Authors of the Revolt, draw off their Forces, and desire a Truce. After which the Emperors again pursu'd the Enemy, overcame them in several Contests, defeated them entirely, and return'd into *Italy* without any considerable Loss.

A. D. 167.
An. Ph.
Antoninus and
Verus's Expe-
dition in the
North.

Justin Martyr
with six others
apprehended.

Justin's Dis-
course with the
Governor.

And now the Time was come, that the great *Justin*, who had so bravely defended the *Christian* Religion, should seal it with his own Blood; the Account of which we have from the *Acts of his Martyrdom*; which are believ'd to be very ancient and authentick, tho' not so certain as those of *St. Polycarp*. They inform us, That *Justin* and six of his Companions having been apprehended, were brought before *Rusticus*, Prefect of the City, who was a great Philosopher, and Tutor to the present Emperor *Antoninus*; who seeing *Justin*, perswaded him To obey the Gods, and comply with the Emperor's Edicts. The Martyr told him, *That no Man could be justly condemn'd, that obey'd the Commands of Jesus Christ*; and when the Governor ask'd him, *In what kind of Learning and Discipline he had been educated*; he answer'd, *That he had endeavour'd to understand all Kinds of Discipline, and all Methods of Learning, but had finally acquiesc'd in the Christian Discipline, notwithstanding its small Esteem among prejudic'd Persons*. Wretch that thou art, said the Governor, art thou

Act.
Justin.

thou then captivated with that Discipline? I am, reply'd the Martyr; for with sound Doctrine do I follow the Christians. And when ask'd what that Doctrine was; he answer'd, *The true Doctrine which we Christians do profess, is this, We believe the one only God to be the Creator of all Things visible and invisible, and our Lord Jesus Christ to be the Son of God, foretold by the ancient Prophets, and who shall come to be Judge of all Mankind; a Saviour, Preacher, and Master to all those duly instructed by him: That as for himself, he was too mean and unable to say any Thing becoming his infinite Deity; that this was the Business of the Prophets, who had many Ages foretold the coming of the Son of God into the World.* The Prefect next enquired, *Where the Christians were wont to assemble;* and being told, *That the God of the Christians was not confin'd to a particular Place,* he ask'd in what Place Justin usually instructed his Disciples, who gave him an account of the Place where he dwelt, acknowledging, *That he Preached the Christian Doctrine to all that resorted to him.* Then having severally examin'd his Companions, the Prefect thus address'd himself to Justin; *Hear, thou who art noted for thy Eloquence, and who thinkest thy self in the right: if I cause thee to be scourg'd from Head to Foot, dost thou think to obtain Heaven?* He answer'd, *Tho' he shou'd suffer what he had threatned, yet he hop'd to enjoy the Portion of all true Christians; well knowing, that the Divine Favour was laid up for all such, and shou'd be, as long as the World endur'd.* And when again ask'd, *Whether he expected that Reward;* he reply'd, *That he did not only expect it, but he so certainly knew it, that there was no Room for Doubt.* Upon this, the Governor without farther arguing, commanded them to go all together, and Sacrifice to the Gods. The Martyr declar'd, *That no Man in his right Mind cou'd desert Truth, to embrace Error and Impiety;* and when threatned, *That unless they comply'd, they shou'd be tormented without Mercy;* Justin added, *They desir'd nothing more earnestly, than to endure Torments for the sake of Jesus Christ, and be saved; which wou'd add to their Happiness, and procure them Confidence at the dreadful Tribunal of their Lord and Saviour, before which the whole World must appear.* To which the rest assented, crying, *Dispatch us as you please, for we are Christians, and cannot sacrifice to Idols.* Whereupon the Governor pronounc'd this Sentence; *They who refuse to sacrifice to the Gods, and to obey the Imperial Edict, let them be first scourg'd, and then be beheaded according to the Laws.* The Holy Martyrs rejoyc'd and blest'd God for this Honour bestow'd upon them; and being led back to Prison, they were accordingly scourg'd, and afterwards beheaded; their Bodies being taken up, and decently interr'd by the Christians. And thus dy'd the celebrated Apologist and Martyr Justin, whose Writings have been justly admir'd in all Ages, tho' not wholly free from Errors.

Justin and his Companions suffer.

Ensb.

Not long after the Death of Justin Martyr, in the 7th Year of Antoninus, Anicetus, after he had been 11 Years Bishop of Rome, dy'd, by An. Ph. 7. A.D. 168. Martyrdom according to some; and was succeeded by Soter a Campanian of Fundi, Son of Concordius, a Person eminent for his diffusive Charity to distant Churches; who continu'd in the See about eight Years, and was the eleventh Bishop of Rome, after St. Peter and St. Paul. In the same Year dy'd Eros Bishop of Antioch, after he had held this Dignity about 26 Years; and was succeeded by the famous Theophilus, a Person celebrated both for his Learning and Piety, who continu'd in this See about 13 Years, and was the sixth Bishop of Antioch after the Apostles. This was a remarkable Season for Learned Christian Writers; among whom Dionysius, now Bishop of Corinth, was not the least noted; who not only took Care of his own Flock, as Eusebius observes, but also made the

Soter, the eleventh Bishop of Rome.

Theophilus the sixth Bishop of Antioch. Dionysius, Bishop of Corinth.

the *Christians* of other Countries Partakers of his divine Labours, causing them to profit every where by his Catholick Epistles, which he sent to many Churches; of which we have only some Fragments remaining in *Eusebius*, which shew them to be as well Historical, as Instructive.

A.D. 169. *Tatian* was another eminent Writer, who continuing still Orthodox, An. Ph. 3. after the Death of *Justin Martyr*, kept up the same School for the Benefit of the *Christians* in *Rome*; among whole Scholars *Rhodon* was the most noted. And as *Tatian* follow'd his Master *Justin's* Steps in opposing the

Tatian writes against the Gentiles.

Gentiles, he also wrote a remarkable Treatise against them: 'Proving, 'that the *Greeks* learnt their Sciences from those whom they term'd *Barbarians*, and corrupted them besides; proceeding to the Explication and 'Defence of the *Christian* Religion, the Nature of God, of the Word, 'of the Resurrection of the Body, of the Freedom and Nature of the 'Soul, and of Devils, discovering the Snares they lay for Men; all the 'way mixing Satyrical Reflexions upon the *Pagan* Theology, and the 'corrupt Manners of their Gods and Philosophers; shewing that the 'Writings of *Moses* were more ancient than all other Histories, and 'giving an admirable Description of the holy Conversation of the 'Christians. This Work is very full of profane Learning, written elegantly, but not elaborately, and well digested. In this Year, *Monf. Tillemont* places the second *Greek* Version of the Old Testament after our Saviour's Birth, which was made by *Symmachus*, first a *Samaritan* and a *Jew*, then an *Ebionite*; who has taken great Liberty in his Translation, observing the Sense, and not keeping so close to the Words as *Aquila* did 32 Years before him.

Symmachus translates the Bible into Greek.

The two Emperors still continu'd the Wars with the Barbarous Nations in the North; and Winter being far advanc'd, they design'd to tarry at *Aquileia* till it was past, but the Plague oblig'd them to part from thence with some of their Forces; in which Journey *Verus* was seiz'd with an Apoplexy near *Altinum*, and dy'd shortly after, in the 38th Year of his Age, after he had reign'd almost nine Years with *Antoninus*. It is most generally thought that Poison was the Cause of his Death; which some attribute to the Empress *Faustina*, but most to his Wife *Lucilla*, being highly jealous of him for the Passion he bore to his own Sister *Fabia*. Notwithstanding his infamous Life, *Antoninus*, out of a peculiar Kind of Goodness, Zeal for *Paganism*, and Respect to his own Family, caus'd him to be deify'd after his Death; tho' with no great Satisfaction, either to Senate or People.

The Death of Verus.

Capitol. Dion.

III. *Antoninus*, who before govern'd both an *Empire* and an Empe- A.D. 170. ror, had now the former alone left to his Charge; and marrying his An. Ph. 10. Daughter *Lucilla* to *Pompeianus*, he left *Rome* to finish the War with the *Marcomanni*, who joyning with the *Quadi*, *Sarmatians*, *Vandals*, and other barbarous Nations, became more formidable than ever; so that the Wars against *Hannibal* and the *Cimbri* carry'd not more Terror with them. The Emperor, who saw his Army wasted by Pestilence, and Losses sustain'd in former Encounters, and the Treasury exhausted by vast Expences, found himself surrounded with such Difficulties as he had never before experienced. He was constrain'd to remedy the first Misfortune, by lifting the Gladiators, the Banditti of *Dalmatia* and *Dardania*, and the Slaves, which had never been practis'd but in the second *Punick* War; and the latter, by following the Examples of *Nerva* and *Trajan*, and selling the Moveables belonging to the Empire. Before the first Battel, the Impostor *Alexander* had the Confidence to send some few Verses to the Emperor in the Nature of an Oracle, intimating, 'That 'if

Antoninus pursues the Wars in the North.

Capitol. Lucian.

if he threw two Lions into the River *Ister*, with *Arabian Sweets* for a Sacrifice, he shou'd be victorious and happy: Which *Antoninus* out of Superstition obey'd; but with so little Success, that he lost above 20000 Men in Battel, and was pursu'd to the very Walls of *Aquileia*. But this Affront so rowz'd the Fury and Courage of the *Romans*, that in a short time they repuls'd these formidable People, drove them into *Pannonia*, and so harra's'd them with repeated Attacks and Skirmishes, that they were constrain'd at length to receive such Articles as the Emperor thought fit to impose upon them.

About this Time, *Melito* that excellent Writer and Bishop of *Sardis*, formerly mention'd, finding the *Christians* severely and unjustly treated, presented an Apology to the Emperor *Antoninus*, of which we have only a Fragment in *Eusebius*: 'Wherein he intreated the Emperor, that he wou'd vouchsafe to examine the Accusations alledg'd against the *Christians*, and cause the Persecution to cease, by revoking the Edict publish'd against them: Representing to him, That the *Christian Religion* was so far from being destructive to the *Roman Empire*, that it was very much enlarg'd since the Propagation thereof; that this Religion was persecuted only by wicked Emperor, such as *Nero* and *Domitian*; that the Emperors, *Adrian* and *Antoninus Pius* had written several Letters in its behalf; and therefore he hop'd to obtain of his Clemency and Generosity, the Favour he so earnestly requested. This Champion wrote many other remarkable Pieces, of which we have only the Titles remaining; daily doing Service to the Church of God, which was continually attack'd, both by *Pagans* without, and by Hereticks within. For about this Time

arose those Hereticks call'd *Antitastes*, or *Opposites*; as opposing one God against another; being a Branch of the *Valentinians* and *Marcionites*, who held abominable Principles; and taught that Sin deserv'd rather

Reward than Punishment, and accordingly wallow'd in all Kinds of Vices and Enormities. Not long after, *Justin's* Scholar *Tatian*, who had been so very serviceable to the Church, being swell'd with an extraordinary Conceit, fell from his Orthodox Principles, and leaving *Rome*, in

Mesopotamia he joyn'd several of the Errors of *Saturninus*, *Marcion*, and *Valentinus* with his own, and form'd a new Sect, call'd by the Name of *Encratites* or *Continents*; because these Hereticks condemn'd the Use of Marriage, as also of divers sorts of Meats and Wine; pretending to lead a sober and austere Life. They celebrated the Sacrament only with Water, instead of Wine; for which they were sometimes call'd *Hydroparastates*, and *Aquarians*; and affirm'd that our Forefathers were damn'd. This Sect spread it self through *Pisidia*, *Cilicia*, with *Asia Minor* and *Greece*, and as far as *Rome*, *Gaul* and *Spain*; insomuch that many eminent Men afterwards thought fit to write against it. It had several Branches, particularly the *Severians*, founded by *Severus*, who rejected the Epistles of

St. Paul, and the Acts of the Apostles; and the *Apotactites*, and *Cathares*, who renounc'd all the Riches and Conveniencies of this World, call'd themselves *Apostolicks*, and damn'd all others that possess'd them. About the Beginning of these *Encratites* there arose two other Sorts of Hereticks; the *Adamites*, a Branch of the *Carpocratians*, formerly mention'd in the Year 130; and the *Alogi* or *Alogians*, in *Asia Minor*; so call'd because they deny'd the Divine *Alogos*, and the Gospel and Writings of

St. John, which do insist so much upon it, attributing them all to the Heretick *Cerintbus*.

Thus was the Church of God afflicted with divers Heresies, even in the midst of Persecution; and the Devil, who seem'd to have us'd all his Arts in attacking it with Libertinism, now thought of surprizing it by an

Melito presents an Apology for the Christians.

The Antitastes.

A.D. 171. An. Ph.

The Encratites begun by Tatian.

The Severians. The Apostolicks.

The Alogi.

Euseb. Epiph. &c.

Of Montanus
and his Hereſie.

an appearing Sanctity, and uncommon Austerities; which he carry'd on by means of *Montanus*, a Person born at *Ardaba*, a little Village in *Mysia* in the Confines of *Phrygia*. Pride, and an immoderate Ambition first betray'd him; at which Breach Satan having enter'd, took possession of the Man, who acted by the Influence of an Evil Spirit, was wont on a sudden to fall into Enthusiastick Fits and Ecstastick Raptures, which caus'd him in a frantick Manner to pour out wild and unheard-of Things, and to Propheſie in a Way and Strain hitherto unknown to the Church. His first Profelytes were his Country-men the *Phrygians*, whence his Sect deriv'd the Name of *Cataphryges*; whom he instructed in the Arts of Evil-speaking, teaching them to reproach the whole *Christian* Church, for refusing to acknowledge his Pseudo-prophetick Spirit; the same Spirit on the contrary pronouncing them Blessed, that joyn'd themselves to this new Prophet. Among the rest of his Disciples, two Women were especially remarkable, *Prisca* and *Maximilla*, whom he first corrupted, and then imparted his Demon to them, whereby they were immediately enabled to utter the most frantick, incoherent and extravagant Discourses. *Montanus* laid his Scene with all imaginable Subtilty; for in the Foundation-Principles of Religion he agreed with the Catholick Church, entirely embrac'd the Holy Scriptures, and pretended that he must receive the Gifts of Divine Grace extraordinarily conferr'd upon him; which he gave out, were more immediately the Holy Ghost. Then he made a singular Shew of some unusual Rigours and Severities in Religion, gave Laws for more strict and frequent Fasts than the Orthodox us'd, forbad all second Marriages as Fornication, allow'd of Divorces, prohibited his Followers to avoid Martyrdom, and Excommunicated them for the least Crime; call'd *Pepuza*, and *Tymium*, two little Towns of *Phrygia*, by the Name of *Jerusalem*, that he might the more plausibly invite unwary Profelytes to flock thither. And the more to oblige such Persons as might be serviceable to him by the Proposals of Profit, he us'd all Methods of extorting Money from his deluded Followers, especially under the Notion of Gifts and Offerings; for which purpose he appointed Collectors to receive the Oblations that were brought in; with which he maintain'd Under-Officers, and paid Salaries to those who propagated his Doctrines about the World. His Followers proclaim'd him the very *Comforter* promis'd by our Saviour, added many other Notions and Practices, infected the Church longer than any other Hereticks before them, and were divided into many Sects and Branches, as we shall have occasion to take notice afterwards.

A.D. 172.
An. Ph. 172.

Antoninus his
Regulations.

In the mean Time the Emperor *Antoninus*, having brought the barbarous Nations to some Cessation, return'd to *Rome* with great Honour, where he celebrated his *Decennalia* according to Custom, and made such Vows as were usual upon such Occasions. During the Peace, he apply'd himself to a farther Regulation of the Laws and Policy: And first, he ordain'd that no Enquiry shou'd be made into the State and Condition of deceas'd Persons after five Years; and lest Crimes shou'd go unpunish'd, and private Persons suffer by Delays in Processes, he increas'd the Number of Court-Days. That those who were Free-born might easily prove it, he ordain'd, that each *Roman* Citizen shou'd enter what Children they had born, in the Temple of *Saturn*, where the publick Records were kept. He provided for the Security of Minors and Pupils, by constituting a particular *Prætor*, call'd *Tutelar*; and reform'd that Law which order'd those Curators call'd *Lætor* to be given to Minors, in Case of Lunacy or Extravagancy. He moderated the Publick Expences, lessen'd the Number of Shows and Sports, and reform'd all the Abuses of Sales and Usury.

Ufury. He took fo much care to hinder unlawful Marriages, that he diffolv'd that of a Lady of Quality, who had been marry'd to her Uncle feveral Years. To put a Reftraint upon the Luxury of the City, he prohibited the Ufe of Litters and Chariots to all private Perfons; and endeavour'd by all Methods to correct the Loofnefs and Diforders of young Perfons of both Sexes, without knowing it was his own private Intereft: For he was in a great Meafure ignorant of the Wantonnefs and Irregularities of his own Empreſs *Fauſtina*. Theſe and many other excellent Regulations were made by him, fufficiently denoting both the Greatnefs of his Capacity, and the Piety of his Intentions.

In the Time of theſe Regulations flouriſh'd ſeveral *Chriſtian Writers*, as *Pinytus*, *Philippus*, *Modestus* and *Bardeſanes*; all mention'd by *Eufebius*. *Pinytus* was Biſhop of *Gnoſſus* in the Iſland of *Crete*, who wrote an Epistle to *Dionyſius* of *Corinth*, very learned and eloquent, ſhewing at once a moſt profound Knowledge in Divinity, and a moſt tender Care over that Flock with which God had intruſted him. *Philippus* was Biſhop of *Gortyna* in the ſame Iſland, who wrote a particular Treatiſe againſt the Heretick *Marcion*, as likewiſe did *Modestus*. But *Bardeſanes* was ſtill more remarkable, a Native of *Mefopotamia*, and an Inhabitant of the City of *Edeſſa*; who being of excellent Parts and Abilities, compos'd two Tracts in *Syriack*, tranſlated into *Greek* by his Diſciples; the firſt againſt *Marcion*, and other Hereticks; and the ſecond concerning Fate, which he dedicated to the Emperor *Antoninus*. Beſides which he wrote other Treatiſes, upon the Perſecutions then rais'd againſt the *Chriſtians* in *Syria*; and courageouſly withſtood the Emperor's Friend *Apollonius*, who advis'd him to deny that he was a *Chriſtian*, undauntedly replying, *That he did not fear Death, which was ſtill unavoidable, tho' he ſhould answer the Emperor's Expectations*. But about this Time, this Man adorn'd with ſo many Virtues, fell into Hereſie, ſuffering himſelf to be infected with the Errors of the *Valentinians*; inventing new *Æones*, and denying the Reſurrection of the Dead. He acknowledg'd indeed the Law and the Prophets, together with all the New Teſtament; but then he admitted ſeveral Apocryphal Books along with them, ſo that he became the Author of a new Hereſie, his Followers being call'd *Bardeſaneſtes*, who ſtill added other Errors to his. He left a Son behind him call'd *Hermonius*, who compos'd ſeveral Books, that were afterwards refuted by St. *Ephrem* of *Edeſſa*.

In the mean Time the *Marcomanni*, who only design'd to lay the Emperor aſleep by their Submission, all took up Arms with greater Fury than formerly; being ſo much the more formidable, becauſe they had drawn over to their Side all the Nations from *Illyricum* to the fartheſt Parts of *Gaul*. *Antoninus* ſoon undertook an Expedition againſt them, having firſt begg'd the Gods Aſſiſtance by Prayers and Sacrifice; and arriving at *Car-nutum*, he paſs'd the River *Danube* by a Bridge of Boats, gain'd Advantages of the Enemy in ſeveral Encounters, burnt their Barns and Houſes, and receiv'd ſeveral of the Chief of their Allies; who aſtoniſh'd at the Suddenneſs of his Victories, came in to ſubmit themſelves. But the moſt memorable Engagement was among the *Pannonian* Mountains, on the North of the *Danube*; which might have prov'd fatal to the *Roman* Empire, had not ſome miraculous Accident interpos'd, which much redounded to the Honour of the *Chriſtian* Religion. It was begun by the Enemy's Slingers croſs the River *Granus*, who brought *Antoninus* himſelf into ſome Danger; but the *Romans* being rowz'd by the Affront, furiouſly paſs'd the River, fell in with the Enemy, and made a great Slaughter. The Enemy timely retir'd with no little Policy, and rightly judging that they ſhould be purſu'd, left ſeveral Companies of Archers, cover'd with

Pinytus,

Philippus, and Modestus, flouriſh.

A. D. 173.

An. Ph. 12.

Bardeſanes, and his Hereſie.

A. D. 174.

An. Ph. 13.

Antoninus goes again into the North.

Eufeb. Epiph.

Dion. Capitol. Eufeb. Tertul.

some Horse, to skirmish with the *Romans*, as tho' they intended to stop their Progress. Whereupon the *Romans* advanc'd with more Bravery than Conduct, an usual Thing after Success, and briskly attack'd their Archers; who according to Orders immediately fled, and cunningly drew the whole *Roman* Army among scorched barren Mountains, where they were suddenly block'd up on every Side. But they not apprehending the Danger, and imagining their Courage invincible, continu'd fighting notwithstanding the Disadvantage of the Place; which caus'd more of them to be slain than of the Enemy, who stood upon the defensive, being not willing to leave that to Chance, which they expected from Delay. The *Romans* could not conceive the Reason of this Conduct, till the excessive Heats between the Mountains, great Weariness, Wounds, and a violent Thirst had entirely disheartned and confounded them; at which Time they found, that they could neither fight nor retreat, and that they must either suffer themselves to be cut in Pieces, or become a Prey to their barbarous Enemies. In this deplorable Extremity, where Rage and Despair were principal Attendants, *Antoninus* more concern'd at his Soldiers Miseries than his own, ran through all their Ranks, and in vain endeavour'd to raise their Hopes by performing Sacrifices, in which they no longer now confided. When the Sun had exhausted all their Strength, they perceiv'd their Enemies ready to attack them; and having no Expectation either from their own Courage, from Fortune, or their Gods, nothing was heard but Groans and Lamentations, nothing seen but the blackest Marks of the most horrible Desolation. But just as the Army was ready to be destroy'd, God was pleas'd to deliver them by means of a sudden Fall of great Quantities of Rain, with which the languishing Soldiers were reliev'd by holding their Mouths, Helmets and Bucklers up to Heaven. And while the *Barbarians* attack'd them in that Posture, making them swallow their own Blood mingled with the Water; the same Clouds that had sent so kind a Shower upon the *Romans*, at the same Time discharg'd a terrible Storm of Hail, accompany'd with Thunder and Wild-Fire against the Enemy. So that while the former refresh'd themselves, and quench'd their Thirst, the latter were exceedingly scorched and confounded with the amazing Flames from Heaven, which neither the Water nor their own design'd Wounds could extinguish. This caus'd many with their Wives and Children to surrender themselves to the *Romans* to receive the Benefit of this miraculous Shower. These were treated with great Clemency by the Emperor; but the Soldiers, more enrag'd at the Affront they had receiv'd, than affected with the Danger they had escap'd, cut in Pieces all that made Resistance; put the rest to flight, and took great Numbers of Prisoners.

The Substance of this memorable and miraculous Deliverance is sufficiently confirm'd both by *Christian* and *Pagan* Writers; who unanimously ascribe it to the Power of God. Some of these Writers liv'd almost in the same Age, all of them before Learning was sunk; so that we ought not to dispute their Authority. *Dion Cassius* has given us a particular Account of it, and ascribes it to some divine Power assisting the Emperor; tho' he confesses that some had attributed this salutary Storm to the Enchantments of one *Amnuphis* an *Aegyptian* Magician; which Opinion is deservedly expos'd by his Abridger *Xiphilin*, because the Emperor was never addicted to Magick, and declares as much in his *Meditations*, That he had learn'd of *Diognetus*, never to give Ear to such sort of Fooleries. Other *Heathen* Writers, as *Capitolinus*, *Themistius*, and *Claudian*, ascribe

He meets with
a miraculous
Deliverance.

it to the Prevalency of the Emperor's own Prayers; of whom *Themistius* puts this Prayer in his Mouth, *O Lord, the Giver of Life; I implore thy Assistance, and lift up these Hands to thee, which were never stain'd with Human Blood.* The Care that the Pagans took to carry off the Honour of this miraculous Event, serves at least to confirm the Truth of the Fact. And without Fear of being thought too credulous, or endeavouring to support the *Christian* Religion by Fable and Falshood, Artifices it never needed, we shall affirm, That there is no Reason to reject the Testimony of the Writers of those Times, who positively assure us, That the Captain of the Guards having inform'd the Emperor, *That God deny'd nothing to the Christians, of whom many were in the Legion of Melitene, a City of Cappadocia, and that he ought to try if their Prayers would procure that Deliverance which he could not otherwise expect:* The Emperor order'd they should be call'd together; and that they all at the same Time did with Success invoke the only true God, whom the Winds and Storms obey, and who had often deliver'd his Servants by such extraordinary Interpositions. *Antoninus* being too just to stifle the Miracle, immediately wrote to the Senate of Rome in Favour of the *Christians*, and order'd their Accusers to be punish'd with Death; a convincing Proof that he thought this Assistance owing to their Prayers. *Tertullian* appeals to these Letters within twenty six Years after, in a solemn Apology in behalf of *Christianity*, which he durst not have done, had not the Thing been past Dispute. The Mistake about the *Thundering Legion*, the spurious Letter now remaining, and the Additions made to this Story in After-Ages, can do no real Prejudice to the Truth of the History it self. For the Reader's farther Satisfaction we refer him to the ingenious Mr. *Wotton's* Notes at the End of his Life of the Emperor *Marcus Aurelius*.

Obtain'd by the Prayers of the Christians.

For which Antoninus writes in Favour of them.

By a constant Series of Victories, *Antoninus* in no long Space brought these barbarous People to an entire Submission; which was scarce effected before he was disturb'd with the News of the Rebellion of *Cassius* a hardy General, who proclaim'd himself Emperor in *Syria*, and passing for a Descendent of the ancient *Cassius*, like him pretended, *If the Gods would but favour the right Side, to restore the Commonwealth of Rome.* He was very successful at first; but afterwards declining, he was brought into Discredit with his own Soldiers, and at last, having been Emperor rather in Imagination than Reality, he was slain three Months and six Days after his Revolt. His Head was sent to the Emperor, who commanded it to be honourably bury'd, and sorrowfully declar'd, *That they had depriv'd him of the great Pleasure of giving Cassius his Life, and of conquering his Ingratitude by his own Generosity.* This Clemency was admir'd by some, but one took the Liberty to tell him, *That Cassius wou'd not have been so generous, had he been Conqueror;* to whom the Emperor reply'd, *We never serv'd the Gods so ill, or reign'd so irregularly, as to fear Cassius could ever be Conqueror.* Having testify'd his Grief for his Death, he continu'd his design'd Journey to the East, to cause the People and Army to return to their Duty. Arriving in *Syria* he was met at *Antioch* by many Kings and Potentates of the East; and the first Thing he did was the Burning of all Letters found in *Cassius's* Closet, lest he should be constrain'd against his Inclinations to hate any Person. Removing from thence into *Aegypt*, he pardon'd all the Cities that had join'd with *Cassius*, and left one of his Daughters at *Alexandria*,

A.D. 175. An. Ph. 17.

Cassius's Revolt;

And Death.

Antoninus's Journey into the East.

as a Pledge of his Friendship. Coming to *Pelusium*, he there corrected many Excesses and Debaucheries at the Festivals of *Serapis*; and where-ever he pass'd, he enter'd the Temples, the Schools, and all publick Places, and instructed the People, conversing familiarly with them, and explaining to them the greatest Difficulties in Philosophy, leaving the Marks of his Wisdom in all Places. In this great Journey, the Empress *Faustina* was unexpectedly seiz'd with a violent Distemper, and dy'd at the Foot of Mount *Taurus*, towards Winter. Her loose and wanton Life had been a great Scandal to her high Place and Dignity; yet *Antoninus* either from his Ignorance of her Crimes, or his Passion to her Person, willingly admitted of those great and unreasonable Honours which the Senate, out of Complaisance and Flattery, decreed to her Memory. And after the Example of his Predecessor *Antoninus Pius*, he founded a Society of young Virgins, whom he bred at his own Expence, and call'd them *Faustinians*; and likewise built a Temple to his Wife in the Town where she dy'd: Which Temple had afterwards a remarkable Chance becoming the Divinity that presided there; it being consecrated to *Heliogabalus*, the notorious God of Impurity.

A.D. 176. After a full Re-establishment of Peace in the *East*, the Emperor An. Ph. ¹⁵/₁₆ began his Journey towards *Rome*; and arriving at *Smyrna*, he there made some considerable Stay, and conferr'd many Favours. From

thence he went to *Athens*, and being a Zealot in his Religion, was there initiated in the grand Mysteries of *Ceres*, call'd the *Eleusinian* Mysteries, which was solemnly forbidden to all wicked Persons, and Men of ill Reputation. Here he did many Honours to the Inhabitants, and establish'd in their City Professors of all Sciences, with munificent Pensions; making them noble Presents, and granting them large Privileges and Immunities. From hence he took Shipping and return'd to *Rome*, where upon *December* the 23d he triumph'd for his Victories in *Pannonia*; and to grace his Triumph, he join'd his Son *Commodus* with him, declar'd him *Augustus*; thereby investing him with all the Honours of a compleat Partnership, which *Verus* before enjoy'd. In this Year, and 16th of *Antoninus*, dy'd *Soter*, after he had been eight Years Bishop of *Rome*; and

was succeeded by *Eleutherus*, a *Grecian* of *Nicopolis*, Son of *Habundius*, and once Deacon to *Anicetus*, who continu'd in the See about fifteen Years, and was the twelfth Bishop of *Rome*, after *St. Peter* and *St. Paul*. About the same Time that eminent Light of the Church, *Apollinaris* Bishop of *Hierapolis*, deliver'd to the Emperor an excellent *Apology* for the *Christians*; in which it is believ'd that he insist'd upon the Emperor's miraculous Deliverance two Years before. This Author wrote several remarkable Pieces against the *Pagans*, *Jews*, and *Montanists*; but of them, as of his *Apology*, we have nothing remaining but their Titles.

A.D. 177. IV. The *Christians* had met with Ease and Respite from their Miseries for two or three Years after the miraculous Deliverance of *Antoninus*; but notwithstanding the Clemency and Commands of that Emperor, the Governors and Magistrates in the Provinces took such Advantage from his Zeal and Religion, that the Persecution was reviv'd, and rag'd more fiercely than ever. These unhappy Times caus'd several *Apologies* to be presented to the Emperor, by eminent *Christians*, particularly *Athenagoras* and *Miltiades*. The former was a learned Philosopher of *Athens*, whose Works are still remaining; but we know nothing

Faustina dies.

Antoninus initiated at Athens.

He makes his son Commodus Partner in the Empire.

Eleutherus the twelfth Bishop of Rome.

Apollinaris writes an Apology for the Christians.

The fourth Persecution reviv'd.

Athenagoras and Miltiades present their Apologies.

Enph.

Enph.

nothing of the latter, but that he gave evident Proofs of his Skill and Abilities, in writing against the *Gentiles*, the *Jews*, and the *Montanists*; against which latter he maintain'd, ' That a Prophet ought not to ' speak in an Ecstasy or Fury; and in his Apology for the *Christian* Philosophy, dedicated to the Emperors, by whom are meant *Antoninus* and *Commodus*. *Athenagoras* in his Apology to the two Emperors, ' first applauded the Excellency of *Antoninus's* Government, and his ' Care and Tenderneſs towards his Subjects in general; only complaining of ' his Neglect of the *Christians*, and his abandoning them to the Fury of ' their Enemies. After which he refuted the three principal Calumnies alledg'd against the *Christians*, as, That they were Atheists, That ' they eat human Flesh, and That they committed horrible Crimes ' in their Assemblies: Answering to the first, That the *Christians* were ' not Atheists, ſince they acknowledg'd and ador'd one God in three ' Persons, and liv'd conformably to his Laws and Commandments, believing that he ſaw and knew all Things; that they refus'd to worship Idols, and to offer Sacrifice to them, as being perſuaded they ' were not Deities. He reply'd to the laſt Objection, by ſhewing ' that the Lives, Laws and Manners of the *Christians* were far from ' allowing Murther, and thoſe infamous Crimes whereof they were ' accus'd. In this Apology he alſo treated of ſeveral of the Doctrines of *Christianity*, in all which he is ſuppos'd not to have been nicely Orthodox. Beſides which he wrote a particular Treatiſe of the Reſurrection of the Dead, ' in which he endeavour'd to prove, That ' the Thing was ſo far from being impoſſible, that it was extremely ' credible.

We know not what Effect theſe Apologies had upon the Emperor; we only know that there was now great Occaſion for them: For this Year the Perſecution grew hot in many Parts of the Empire, eſpecially at *Lyons* in *Gaul*, at the Time of ſome publick Feſtivals; of which we have a very lively and affecting Account in a Letter from the Churches of *Lyons* and *Vienna* to them of *Aſia* and *Phrygia*, written ſhortly after, as it is believ'd, by the Hand of *Irenæus*. This Letter tells us, it was impoſſible for Men to deſcribe the brutiſh Fierceneſs and Cruelty of the *Pagans*, and the Severity of thoſe Torments which the Martyrs ſuffer'd, being baniſh'd from their Houſes, forbidden to ſhew their Heads, reproach'd, beaten, hurry'd from Place to Place, plunder'd, ſton'd, imprison'd, and there treated with all the Marks of an ungovernable Rage and Fury. Their *Heathen* Servants and Slaves were alſo tortur'd to oblige them to charge their Maſters with Murther, Inceſt, and other abominable Crimes in private. Theſe unjuſt Proceedings caus'd *Epagathus*, a young Man of admirable Piety, to remonſtrate to the Governor of *Lyons* in Defence of his injur'd Brethren; upon which being ask'd, Whether he was a *Christian*? He confeſs'd it publickly, and was receiv'd into the Number of the Martyrs, being term'd by the Governor the *Advocate of the* *Christians*. Then others were diligently examined, who with all imaginable Cheerfulneſs accompliſh'd the ſolemn Confession of Martyrdom; only ſome few, about ten in Number, being unprepar'd and unexercis'd, through Fear and Frailty fell away, to the unexpreſſible Grief of the reſt. From thenceforth the holy Martyrs underwent ſuch Torments as were almoſt beyond Belief: But the whole Rage of the Multitude, Governor and the Soldiers in more violent manner fell upon theſe five, *Pothinus* the aged Biſhop of the City, *Sanctus* a Deacon of *Vienna*, *Maturus* a Perſon lately baptiz'd, *Attalus* of *Pergamus*, and an admirable Woman nam'd

nam'd *Blandina*. All were afraid of this latter, especially her own Mistress, by reason of the Weakness of her Body; but *Blandina* was supply'd with such surprising Strength, that those who by turns tortur'd her from the Morning till Evening, became feeble, confessing themselves conquer'd, admiring that such a torn and mangled Body cou'd live, when one sort of her Torments were sufficient to have ended her Life. But this blessed Woman, like a courageous Champion, recover'd fresh Supplies of Strength during her Confession; and it was a Refreshment, and an Abatement of her Pains, to pronounce these Words, *I am a Christian, and there is nothing of Wickedness acted amongst us*. As for *Sanctus* the Deacon, having at his Examination, in a more than human Manner endur'd his excessive Torments, he sustain'd them with that Courage, that he declar'd neither his Name, Condition nor Habitation, but to all Interrogatories answer'd, *I am a Christian*. Whereupon his Examiners clapt red hot Plates of Brass upon the tenderest Parts of his Body, which was all over full of Wounds, Stripes, and so bowed and drawn together, that it had lost the external Shape of a Man. And some few Days after, when the same Torments were reiterated, with design to conquer him, or by his Death to conquer others, his Body by a particular Favour of God became strait, and he recover'd both his Shape and his Limbs. Several others were likewise tormented; among whom was a Woman nam'd *Biblias*, one of the laps'd, but now recover'd. But when these Punishments were render'd ineffectual, they made use of Imprisonments in dark and noisom Places, where they were stretched in wooden Stocks, and left destitute of human Assistance; where some were suffocated, others dy'd of their Pains, and others triumph'd over all Miseries and escap'd.

But to crown all, *Pothinus* the Bishop was mark'd out, a venerable Person of 90 Years of Age, suppos'd to have been sent to *Lyons* by St. *Polycarp* from *Rome*. Age and Infirmities had render'd him so weak, that he cou'd scarce move himself; but he had a vigorous Soul in a decay'd Body, and his earnest Desire that *Christ* might triumph in his Martyrdom, added new Life and Spirit to him. Being apprehended, he was haled along to the publick Tribunal, the Magistrates, Soldiers and Multitude following after with such loud Acclamations, as if our Lord himself had been leading to Execution. Being ask'd by the Governor, Who was the God of the *Christians*? knowing it to be a captious Question, he reply'd, *If you be worthy, you shall know*. Hereupon, without any Reverence to his Age, or Respect to Humanity, he was dragg'd up and down after a barbarous Manner, and unmercifully beaten, they that wear near, kicking and striking him, and those at a distance throwing whatever they cou'd find as the Instruments of their Fury; by which means they thought to revenge the Quarrel of their Gods. At length being taken up from the Ground almost breathless, he was cast into the Prison, where two Days after he resign'd up his Soul to God. Not long after the four Champions, *Maturus*, *Sanctus*, *Attalus*, and *Blandina*, were brought forth among the wild Beasts in the Amphitheatre, a Day on purpose being granted to the Multitude, where the two former did again undergo all Sorts of Torments, as if they had suffer'd nothing before; being sometimes plac'd upon a hot Iron Chair, other Times drag'd and torn by the wild Beasts, and whatsoever else the enraged People were pleas'd to demand from above. These two Persons, after they had continu'd alive a long Time under the Sufferings of a glorious and mighty Combate, at last were slain; having been made a Spectacle to the City instead of the Combats of the

the Gladiators. But *Blandina*, being hung upon a Piece of Wood fixt in the Ground, was propos'd as Food for the wild Beasts; who by her strong and earnest Prayers redoubled the Ardour of the Saints, who in the Person of their Sitter, seem'd to have a View of their crucify'd Lord. But when none of the wild Beasts wou'd touch her, she was taken from the Stake, and cast again into Prison, being preserv'd for another Combate. *Attalus* being requir'd by the Multitude, was led round the Amphitheatre, with a Table carry'd before him, upon which was written in the *Roman* Tongue, *This is Attalus the Christian*: But when the Governor understood that he was a free Citizen of *Rome*, he commanded him back to Prison with the other *Christians*; and wrote to the Emperor *Antoninus* to know his Pleasure concerning him and the rest.

During this Intermision and Cessation, the holy Prisoners spent their Times in the highest Acts of Devotion and Charity, praying for their Enemies and Tormenters, and using all possible Means for the restoring and comforting such as had shrunk from the Severity of the Persecution. Yet still they were so modest and humble as not to assume to themselves the honourable Title of *Martyrs*, allowing it only to *Christ* himself, and those who had already suffer'd. Here they were replenish'd with spiritual Comforts, and what they wanted on Earth they receiv'd from Heaven: And whereas *Alcibiades*, one of the Imprison'd, who led an austere Life, feeding upon only Bread and Water, design'd to continue the same Course in Prison, it was reveal'd to *Attalus* in a Vision, that *Alcibiades* did not well in declining the Use of God's Creatures, which wou'd leave an Example of Scandal to others; whereupon *Alcibiades* submitted, fed indifferently on all Meats as he found them, and gave God Thanks. Shortly after the Emperor *Antoninus* return'd his Answer to the Governor, *That those who confess'd themselves Christians shou'd suffer, but those who renounc'd the Faith shou'd be dismiss'd*; and the Time of a publick Solemnity being begun, when there was a numerous Concourse of all neighbouring Nations, the Governor order'd the Martyrs to be brought before the Tribunal, producing them as a pompous Show before the Multitude. Being again examin'd, as many as were found Citizens of *Rome*, were beheaded, and the rest cast to the wild Beasts. And now *Christ's* Glory became conspicuous in those who formerly had fallen from the Faith, who contrary to Expectation became Confessors; and being examin'd apart, they were added to the Number of the Martyrs. In the Time of their Examination, a courageous *Phrygian* Phylician call'd *Alexander*, gave them such open Encouragement, that he was apprehended; and confessing himself a *Christian*, was condemn'd to the wild Beasts. The next Day he was brought out into the Amphitheatre, together with *Attalus*, and together with him underwent all the Instruments of Torture, praising the Almighty, and at last resigning up their Souls into his Hands. *Attalus* in the midst of his Torments upon the hot Iron Chair, told the Multitude, *That it was they that now fed upon human Flesh, and not the Christians, who did no Evil*; and being ask'd what was the Name of his God, he reply'd, *That God had not a Name as Men had*. To finish the whole Solemnity on the last Day, *Blandina* was a third Time brought forth, together with *Ponticus*, a Youth of 15 Years of Age, who continuing firm to the Faith, the Multitude were so enrag'd, that they had no Respect to the Age of the one nor the Sex of the other, but expos'd them to all manner of Punishments, and made them pass through the whole Course of Torments. *Ponticus*, being encourag'd and strengthened

strengthened by his Sister in Afflictions, after many exquisite Tortures, gave up the Ghost. At last, the incomparable *Blandina*, having like a valiant Mother supported her Children, and sent them before as Conquerors to the King, with Joy hastned to her Exit, as to her Nuptial-Feast. And having been scourg'd, tortur'd upon the Iron-Chair, and expos'd to the wild Beasts; and being insensible of all by reason of her familiar Converse with her Redeemer, she was at last slain with a Sword; the *Pagans* themselves confessing, that never any Woman among them sustain'd so many and great Torments. Nor did the Enemy's Rage cease here, but began afresh upon the very Bodies of the Martyrs, of whom many were found dead in Prison, which were first cast to Dogs, and having for several Days undergone all manner of ignominious Usage, were at length burnt, and their Ashes swept into the River *Rhosne*; as if they were able to vanquish Omnipotence, and deprive them of a Resurrection.

These Martyrs, with many others, of whom later Writers have given the Names of forty eight, suffer'd in the 17th Year of *Antoninus*, in the Month of *August* 177, according to *Eusebius* and many others; tho' Bishop *Pearson* supposes they suffer'd in 175, and Mr. *Dodwell* with some others, in 167; but *Monf. Tillemont* has given such convincing Arguments to the contrary, that we have follow'd his Account. Shortly after,

The Account of
the Martyrs,
sent to several
Churches.

a particular Account of their Sufferings was sent from the Churches of *Lyons* and *Vienna*, to those of *Asia* and *Phrygia*; to which were adjoin'd, the Epistles which several of the Martyrs, while in Prison, had written to those Churches, containing the chief Opinions of the Heretic of *Montanus*, which was then much promoted in *Phrygia*, by two Persons named *Alcibiades* and *Theodotus*. Nor did the Martyrs write only to the *Asian* Churches, but to *Eleutherus* Bishop of *Rome*, whom some believe to have been a little infected with *Montanism*. These Letters were sent to *Rome* by the celebrated *Irenæus*, whom they persuaded to undertake the Journey, and whom they particularly recommended to *Eleutherus* by a very honourable Testimony; 'desiring him to receive him, not only as their Brother and Companion, but as a zealous Professor and Champion of that Religion which *Christ* had ratify'd with his Blood. After his Return, he was made Bishop of *Lyons* in the room of the Martyr *Pothinus*, succeeding him in a troublesome and tempestuous Time. But he was a wise and skilful Pilot; and *Gregory of Tours* tell us, that God gave such Efficacy to his Sermons and Discourses, that during his Government, he made almost all the City *Christians*. And others tell us, that he wrought several Miracles for the Conversion of Infidels; which is not improbable, since *Irenæus* tells us in his own Writings, that Miracles were frequent in his Time. *Irenæus* was a *Grecian* by Birth, and some think, an Inhabitant of *Smyrna*, educated and instructed both by St. *Polycarp* and *Papias*, two Disciples of the Apostle St. *John*, and most noted Bishops of *Asia*; and being made Bishop of *Lyons*, he became one of the most illustrious Defenders of *Christianity*, insomuch that several have call'd him an Apostolick Man, and the Light and Glory of the *Gallick* Church.

Irenæus made
Bishop of
Lyons.

A.D. 178.
An. Ph. 17.

Lucius of Britain
sends to
Pope Eleutherus,
for
Preachers.

About this Time it is believ'd that *Lucius*, a King of *Britain*, having an Inclination for *Christianity*, which had been formerly planted, but not well water'd in that Nation, sent to *Eleutherus* Bishop of *Rome*, to signify his pious Intentions, and to desire his Assistance. *Eleutherus* sent *Fugatius* and *Damianus*, two eminent Men, to that Island; at which Time not only *Lucius* himself receiv'd the Faith, but by the Countenance of his Example, and the Diligence of the first Preachers, it spread in a short Time over all his Dominions. So that *Lucius* is suppos'd to be the first *Christian* King

King in the World, and *Britain* the first Province that embrac'd the Gospel by Publick Authority; but *Lucius* and his Dominions being dependent upon the *Romans*, and consequently not supreme, we must not look upon this as the *FIRST ESTABLISHMENT OF CHRISTIANITY BY HUMAN LAWS*. About this Time also appear'd the Heresiarch *Hermogenes*, a Person better skill'd in Painting, than drawing Schemes of new Divinity; who forsaking the Church, fled to the *Stoicks*, and being tinctur'd with their Principles, was the first *Christian* that maintain'd Matter to be increat'd and eternal, out of which God made all Things; and that all Evils proceeded out of Matter; from whence he and his Followers were called *Materialists*. They also asserted, That our Lord's Body was lodg'd in the Sun; ridiculously interpreting that Passage, *In them hath he set a Tabernacle for the Sun*; and that the Devil and all the Demons shou'd in time be dissolv'd into the first Matter.

Hermogenes, and the Materialists.

The Emperor *Antoninus*, after two Years Rest in the City of *Rome*, was now disturbed with the News of the *Northern Nations* taking up Arms again; and invading the Empire with great Success. This oblig'd him to make speedy Preparations to oppose them in Person, as he always did; and going to the Senate, this was the first Time he desir'd of them Money out of the Publick Treasure; which tho' in his own Power, he openly declar'd, *That Emperors had no private Property to any Thing, not so much as to their Palace, in which they dwelt*. After this, he marry'd his Son *Commodus* to *Crispina* the Daughter of *Bentius Valens*, a Consular Person; and then went to the Temple of *Bellona*, and perform'd the ancient Ceremony of the Javelin. The *Romans*, whose Love to this Emperor daily increas'd, before his Departure, assembled themselves before his Palace, beseeching him, *Not to leave them, till he had given them some Precepts for their Conduct; that if the Gods shou'd take him to themselves, they might tread in the same Paths of Virtue, wherein he had led them by his Example*. The Emperor mov'd to see their good Disposition, spent three whole Days in explaining to them the greatest Difficulties in Morality, and in giving them short Maxims by which they might regulate their Actions. Shortly after, he march'd his Army towards the Enemy, with A.D. 179: his Son *Commodus*, and gain'd great Advantages in a War that had not fewer Difficulties than the former. He fought several bloody Battels, where the Victories were always all owing to his Management; he boldly expos'd his Person, built many Forts, and perform'd all Things that might keep their Country in awe.

Commodus married.

A.D. 179: An. Ph. 18: 19:

Not long after the Emperor's Departure to the North, *Agrippinus* Bishop of *Alexandria* dy'd on the 30th Day of *January*, after he had held this Dignity about 12 Years; and was succeeded by *Julian*, who continu'd in the See near 10 Years, being the tenth Bishop of *Alexandria* after the Evangelist *St. Mark*. In this City was a famous Catechetical School for training Persons up in Divine Knowledge, and the first Principles of *Christianity*, which was founded, as it is believ'd, by *St. Mark* himself; and shortly after *Julian* became Bishop, the celebrated *Pantæus* became Governor of this School. This *Pantæus* was a *Sicilian* by Birth, and a renowned *Stoick* Philosopher, who had receiv'd his *Christianity* from the very Disciples of the Apostles; being highly esteem'd for his Piety, Wisdom and Learning. And whereas others before had discharg'd the Duty of the Place in a more private Way, he made the School more open and publick, freely teaching all that address'd themselves to him; and that with so much Diligence and Dexterity, that both the School and City became famous in all Parts. His Care and Abilities much con-

Julian the eleventh Bishop of Alexandria.

Pantæus, Governor of the Catechetick-School in Alexandria.

tributed towards the Advancement of the *Christian* Religion, which still suffer'd great Afflictions in many Parts of the Empire. For we hear of *Many Martyrs*. many Martyrs about this Time, as *Epipodus*, and *Alexander*, who suffer'd at *Lyons*; *Benignus*, at *Dijon*; *Spensippus*, and many others, at *Laugres*; *Androches*, *Thyrseus* and *Felix* at *Saulien*, near *Autun*; *Symphorian* and *Florella* at *Autun*; *Severinus*, *Felician*, and *Exuperus*, at *Vienna*; *Marcellus*, at *Challon*; *Valerian*, at *Tornes*; *Cecilia*, a Virgin, at *Sicily*; and *Thraseus*, a Bishop of *Phrygia*, at *Smyrna*. We have the Acts remaining of some of these; but much corrupted, and not so authentick as many others.

Thus was the Church of *Christ* daily afflicted; but in the Beginning of the following Year 180, God thought fit to give it Ease; at which Time the Emperor *Antoninus* fell into his last Sickness at *Sirminum* in *Pannonia*, being in his third Campaign against the Northern Nations. Here he found many Things to disquiet and disturb his Philosophical Temper, as his Conquests unsetled, his Enemies with their Swords in their Hands, and the People inclinable to revolt; but above all, the Youth and Unsteadiness of his Son and Successor *Commodus*, which caus'd him to declare, *That he fear'd the Roman Empire wou'd not be large enough to contain his Vices*. Struggling with these Difficulties, and fluctuating between Hope and Fear, as his Death approach'd, he with great Tenderneſs recommended the Care of his Son to his principal Friends and Officers, and particularly charg'd them to make him sensible, *That not all the Riches and Honours in the Universe, were sufficient to satisfy the Luxury and Ambition of Tyrants; nor their strongest Guards and Armies able to defend them from the Hatred and Insults of their Subjects. That no Tyrannical Princes ever enjoy long and peaceable Reigns, but only such as by their Clemency gain the Hearts of their People. That it was not they who serv'd out of Constraint, but such as obey'd voluntarily, that wou'd continue faithful in all Tryals, and free from either Flattery or Treachery. And lastly, That it was exceeding difficult, and yet highly necessary for those Princes to set Bounds to their Passions, who had none to their Powers*. Immediately after these Instructions, he was seiz'd with a Weakness, which took away the Use of his Voice, and brought him to his End the next Day. *Di-* *on* says, that the Physicians, when he began to be indispos'd, poyson'd him to ingratiate themselves with his Son, who was very eager to be freed from all Constraint. Thus dy'd *Antoninus Philosophus*, a Prince of profound Wisdom and Understanding, and no less shining Virtues; but those allay'd with such *Paganish* Superstition, as occasion'd innumerable Oppressions to *Christianity*, which is far above the most sublime Philosophy. But his Name will ever be plac'd among the best of the *Heathen* Princes, for his numerous and worthy Acts; which, as well as his excellent *Meditations* which he left behind him, may serve for noble Patterns of Morality, even to *Christians* themselves. His Death was infinitely regretted in all Parts; so that it seem'd as tho' the whole Glory and Prosperity of the Empire had dy'd with *Antoninus*. The Senate and People ador'd him before his Funeral, pronounc'd him a propitious Deity; and as if it had been an inconsiderable Thing to erect him a Golden Statue, and decree him divine Honours; they declar'd such Persons to be sacrilegious, who had not in their Houses some Picture or Statue of the Emperor. He dy'd on the 17th Day of *March*, under the Consulships of *Commodus* and *Annius Aurelius*, being almost 59 Years of Age, and having reign'd 19 Years, and 10 Days.

Herod.
kc.

V. Upon the Death of *Antoninus*, his Son *Commodus* was without A.D. 180 Contradiction acknowledg'd as Emperor, first by the Army, then by the Senate, and shortly after by the Provinces. He was now almost 19 Years of Age; more noble by Descent than any of the former Emperors, being the first that was born in his Father's Reign; but he did not imitate his Father in his Moral Virtues and his Philosophy, nor yet in those malignant Effects they produc'd against *Christianity*. A few Days after his Father's Death, he made great Promises of a just and regular Government, and for some Space was willingly govern'd by the wise Directions of his Father's Friends: But being obnoxious to all Kinds of Flatteries, by reason of his Youth, he was soon led aside by designing Men, and resolv'd to leave the Wars, and return to the Pleasures of *Rome*; notwithstanding the just Arguments of the wisest Counsellors, who unanimously advis'd him to see an End of this War himself. With this Resolution the Young Emperor wrote to *Rome*, advertising the Senate of his Coming; and for a present Ease and Security, he made a very hasty, and some say dishonourable Peace with the Enemy, which his Father had almost reduc'd to an entire Obedience. Then leaving a considerable Force on the Frontiers, he set forwards towards *Rome*; and in all the Cities through which he pass'd, he was received with incredible Joy and Solemnity, upon the Account of his Father's Worth, and the Hopes conceiv'd of his happy Reign. At his Entrance into *Rome*, *October* the second, he was receiv'd in Triumph, with infinite Applauses and Blessings by all Men, who strew'd the Ways where he pass'd with all Kinds of Flowers and Ornaments, shewing all possible Demonstrations of Joy, and assuring themselves of a good and worthy Prince from the Son and Grandson of the two great *Antonines*. Nor were their Expectations immediately frustrated; for he continu'd near two Years with much Decency and Moderation, tho' not without some Tokens of a vicious Temper. The Poor *Christians* had of all others most Reason to rejoyce; for their Affairs were happily turn'd into a quiet and sedate Posture, and Peace encompassed the Churches throughout the whole World. In which Interim, the saving Word of God invited great Numbers of all Ranks to the Worship of the true Deity; so that now many of those in *Rome*, who were very eminent both for Riches and Descent, did, together with their whole Families, betake themselves to the Faith, and became *Christians*.

the eighteenth
Roman Empe-
ror.The Christians
ex'd from Per-
secution.

Euseb.

Tertul.

Euseb.

Tho' the Church had so much Peace without, it was by Hereticks sufficiently disturb'd within; and now particularly by one *Apelles*, a noted Disciple of *Marcion*, who, like him, asserted two Gods; one Good, the other Bad; the latter Author of the Law, and the former of the Gospel. But afterwards he grew ambitious of being Founder of a new Sect, and fell in with a young Woman call'd *Philumena*, possess'd with an Evil Spirit, which she pretended was the Holy Ghost. He then admitted but one God, made up of infinite Parts, and allow'd *Jesus* only a Body of Air, which he distributed among the Elements as he ascended towards Heaven. He despis'd the Law and the Prophets, and a great Part of the New Testament, and deny'd the Resurrection of the Body, with many other Hereticks. About the same Time the Errors of *Montanus* became so general and triumphant in the Lesser *Asia*, that the Faithful of that Province thought fit to assemble at several Times and divers Places about it: They carefully examin'd the Nature of this new Prophecy, pronounced it impious and prophane, rejected and condemn'd this Heresie, and Excommunicated all its Followers. The *Synodicon* takes notice of a Council held at *Hierapolis* by *Apolinaris* Bishop of the Place, who with

Apelles, and his
Heresie.The Montanists
condemn'd in
Asia.

Theophilus
writes against
the Pagans.

Maximinus,
the seventh Bi-
shop of An-
tioch.

A.D. 182.
Com. $\frac{2}{3}$.
Florinus and
Blastus disturb
the Church.

A.D. 183.
Com. $\frac{2}{3}$.
The Vices of
Commodus.

A Conspiracy a-
gainst him.

twenty six other Bishops condemn'd and excluded from the Church those false Prophets, *Montanus*, *Maximilla* and *Theodotus*. This was the first Council we find, after that held by the Apostles at *Jerusalem*, in the Year 49. In the same Year, *Theophilus* Bishop of *Antioch*, one of the most vigorous Opposers of the Hereticks, who had written both against *Marcion* and *Hermogenes*, now wrote an excellent Treatise against a learned Pagan call'd *Antolycus*, which is all we have remaining of his Works. It is divided into three Books; "consisting of great Variety of Learning and Reasoning, with which he clearly vindicated the Christian Religion against all the Exceptions of *Antolycus* and the Heathens; and demonstrated the History of *Moses* was more ancient, and more true, than any among them; and that their Poets had borrow'd their principal Stories from the Holy Scriptures. He is observ'd to have been the first Author that apply'd the very Word *Trinity*, to the three Persons in the Godhead. Not long after the writing of this Treatise, having been Bishop of *Antioch* about 13 Years, he dy'd, and was succeeded by *Maximinus*, who continued in the See about nine Years, and was the seventh Bishop of *Antioch* after the Apostles. *Hegesippus* dy'd at *Rome*, about the same Time; shortly after which, that Church was extremely disturb'd by two Presbyters, nam'd *Florinus* and *Blastus*, who drew away many from the pure Faith. The former, a Disciple of St. *Polycarp*, fell into the *Valentinian* Heresie; and moreover maintain'd, That God was the Author of all Kinds of Evil; for which he was degraded from his Priesthood by Pope *Eleutherus*. *Blastus* forsook the Communion of the Church, and rather seem'd to have made a Schism, than form'd a Heresie; as is suppos'd from a Letter written to him by *Irenæus*, intituled, *De Schismate*.

The Emperor *Commodus* had for a considerable Space hearkned to his Father's Friends; but now being excited by the Levity of his Temper, and corrupted by the Examples of loose Companions, he gave himself over to all Kinds of mean and extravagant Practices, regarding neither the Honour of his Family, nor the Dignity of his Office. He openly manifested his Lewdness and Incontinence, spending a great Part of his Time with his Associates at infamous Houses; and wasting Days and Nights in Feastings, Banquetings, Bathings, and most abominable Luxury. Sometimes he was a Small-Ware Merchant, sometimes a Horse-courser, sometimes an Archer, othertimes a Charioteer; he eat and drank with Gladiators, was subservient to common Prostitutes, and appear'd to be born rather for the most vile and infamous Uses, than for the Government of the World. These Actions, together with his Cruelties and Oppressions, gave Occasion to many considerable Persons to form a Conspiracy against him, among whom his own Sister *Lucilla* was one; who envying the Greatness of the Empress *Crispina*, became Associate, unknown to her Husband *Pompeianus*. The Manner of it being determin'd, the Charge of the Execution was given to young *Pompeianus*, who was first to strike the Emperor, and the rest of the Conspirators to second and assist him. But his open and audacious manner of Proceeding, frustrated the Design; for having had sufficient Opportunity of dispatching him, he insultingly held up his Dagger, crying, *The Senate sends thee this*; which gave some of the Guards time to seize him, before he cou'd strike the fatal Blow. This caus'd the Discovery of all his Accomplices; and *Lucilla*, *Quintianus*, *Quadratus*, and the rest of the Conspirators were executed, besides many other Persons wholly innocent. These Executions were succeeded by those of his Empress *Crispina*, accus'd of Adultery; his Father's Cousin-german *Faustina*, and great Numbers of the most

Herod.
Deion.
Lamp.

most Illustrious of the *Roman* Nobility. He executed many innocent Persons instead of others who were guilty, permitting Offenders and Criminals to escape for Money; and if any desir'd to be reveng'd of an Enemy, by bargaining with *Commodus* for a certain Sum, he was allow'd to inflict Death, or any other Punishment. We are told several strange and monstrous Instances of his Cruelty; and his Tyranny increas'd so far, that at a publick Festival, fancying himself derided by the People, his impetuous Rage so transported him, that he gave Orders to massacre all the Multitude then present, and to burn the City; which had been executed, but that his Favourite *Letus* deterr'd him from it. His Cruelties indeed were much owing to his wicked Favourites, of whom *Perennis* was first, A.D. 184. who was made his Captain of the Guards, and was no less notorious Com. 4. for his Avarice and Cruelty, than eminent for his Valour and Hardiness. During this Man's Authority, many Governments and Places were sold, many unjust Confiscations and Seizures were made, and many horrible Barbarities committed: Yet still the *Christians* escap'd, and were free from Persecution, having a greater Breathing-Time than in any of the latter Reigns; and *Dion* tells us, this was by the Mediation of this Emperor's beloved Concubine *Marcia*, who succeeding the Empress *Crispina*, Marcia favours the Christians. in all Things but the Title, had the greatest Influence upon him; and favouring the Doctrine of the *Christians*, preserv'd them from Trouble.

Iron. But still the Church met with new Troubles from Heresies and Here- A.D. 185. ticks, and now particularly from one *Marc*, one of the worst of *Valen-* Com. 5. *tinus*'s Disciples, and no less remarkable for Magick than Heresie, by which he is said to have caus'd Blood to appear in the Cup of the Eucharist. He took a special Care to seduce Women, and chiefly the Rich and Beautiful; under Pretence of making them partake of the Spirit of Prophecy, and of that great and heavenly Gift, of which he declar'd himself the Fountain. He got vast Sums from the Rich, and persuaded the Beautiful, that by consenting to his wicked Desires, they acted piously, and were replenish'd with the Holy Ghost. His Followers, which were call'd *Marcosians*, were chiefly about the *Rhodie* in *Gaul*. The Marcosians. They had an Initiation, which they distinguish'd from the Baptism of *Jesus Christ*, and call'd it a *Redemption*; and instead of a *Trinity*, they held a *Quaternity*, compos'd of *Ineffability*, of *Silence*, of the *Father*, and of the *Truth*. They affirm'd that *Jesus* suffer'd not in Reality, but only in Appearance: They establish'd two Principles, opposite to each other; held with *Valentinus* his Fancy of the *Æones*, and deny'd the Resurrection of the Body. They continu'd till the fourth Century; freely committing what Sins they thought fit, upon a Pretence of being more enlightned than *St. Peter* and *St. Paul*. And *St. Jerom* says, that by means of these People the *Basilidian* Heresie was spread through the greatest Part of *Gaul*, and carry'd also into *Spain*. In this Year 185, *Monf. Tille-* *mont* places the third *Greek* Version of the Old Testament after our Saviour's Birth, which was made by *Theodotion* of *Pontus*, a Disciple of *Tatian*, then an *Ebionite* or *Marcionite*, and lastly a *Jew*; who has taken somewhat more Liberty in his Translation than *Aquila*, but not so much as *Symmachus* did in the Year 169 being more exact than either, yet many Things are cut off, and Additions made to it, as *Origen* observes. Theodotion translates the Bible into Greek.

The *Christians* enjoy'd so much Freedom from Persecution, that we find A.D. 186. but one Martyr of Note in this Reign, which was *Apollonius*, an illustrious Com. 6. Senator, eminent for his Philosophy and other Parts of Learning; who being accus'd of professing the *Christian* Religion, by his own Servant call'd

call'd *Severus*, was brought into the Judgment Hall before the Emperor's Favourite *Perennis*, then Captain of the Guards. The Servant undertook his Accusation in a very unseasonable Time for himself, for the *Rescript* of *M. Antoninus*, which commanded the *Christian* Accusers to be punish'd with Death, being still in Force, *Perennis* condemn'd him first to have his Legs broken, and then to be executed. Then he earnestly exhorted *Apollonius* to renounce his Faith, and not to bring on his own Ruin; and finding him immovable, since he was a Senator, he order'd him to give an Account of his Religion before the Senate. Accordingly he appear'd in a full House, where he made a learned and eloquent Apology for the *Christian* Religion; but notwithstanding that, he was condemn'd to be beheaded, because there was an ancient Law still in Force, which ordain'd, That those *Christians*, who were once judicially accus'd for their Religion, shou'd not be acquitted if they did not forsake it. Not long after, the Senate, which had committed this Injustice against one of its Members, was severely punish'd by the unjust Deaths of many of the Senators; occasion'd not only by the Cruelties of *Commodus*, but also by the wicked Designs of *Perennis*: By which Means *Perennis* became vastly rich and powerful; and well knowing the great Luxury and Neglect of *Commodus*, he began to endeavour to gain the Empire to himself, and had made some successful Progress in that great Attempt. But his Designs soon became apparent to all Men, and the Multitude of Accusations against him at length rous'd the Emperor from his Lethargy and Blindness, so that both he and his Sons, who were sent into *Illyricum* to draw the Legions to revolt, receiv'd the just Reward of their numerous Villanies.

Apollonius
Senator suffers
Martyrdom.

Perennis's Designs;

And Death.

A.D. 187. After the Death of *Perennis*, the Emperor undertook to repeal many of his Acts; but continu'd not long in that Regulation, pursuing his Pleasures, and suffering himself to be govern'd by another Favourite nam'd *Cleander*, a Person who for Cruelties, Rapines and Briberies exceeded *Perennis*. His ill Practices occasion'd new Plots and Conspiracies against the Emperor's Person, particularly by one *Maternus*, who practising all Kinds of Robberies, gather'd together great Numbers of *Banditti* and Strangers, and wasted *Gaul* and *Spain*; and being thence repell'd, resolv'd to attempt the Empire it self. But despairing of attaining it by Force, he betook himself to Stratagems; and taking Advantage from the annual Solemnity kept in Honour of the Mother of their Gods, wherein it was lawful to imitate Magistrates or their Officers, he sent some of his Soldiers privately arm'd to mix themselves with the Emperor's Guards, and there to assassinate him. But his own Party, in hopes of Advantage, detected him; and he and many others were executed. Not long after succeeded a dreadful Pestilence, accompany'd with a Famine; in which, as at many other Times, *Cleander's* Management became so insupportable to the People of *Rome*, that they took up Arms, and tumultuously march'd to *Commodus*, and requir'd to have his Head. And tho' the Emperor's Guards made some Resistance, yet at length the Torrent became so impetuous that *Commodus* was constrain'd, tho' extremely against his Will, to deliver up *Cleander* and his two Sons to the Mercy of the Multitude. *Commodus* durst not punish this Tumult; but became so fower and suspicious of all Men, that he cast off all Care of State Affairs, giving ear to every malicious Informer, to the Ruin of many innocent Persons. No Men of Worth were admitted into his Presence, but being rul'd by loose and dissolute Persons, he fell into the Practice of all Kinds of Vice and Cruelty.

Maternus,

And Cleander
slain.

About these Times, the great *Irenæus*, who had long contended, and was best acquainted with the Principles of all the Hereticks, set about that learned and elaborate Work *Against Heresies*, which he divided into five Books. ' In the first, he display'd the wild fantastick Notions of ' each Sect from *Simon Magus* to his Time, particularly the *Valentinians* ' and *Marcosians*: In the second, he refuted all their Principles, by those ' of common Sense and Reason: In the third, by the Writings of the ' Apostles: In the fourth, by the Words of our Saviour; and in the ' last, he explain'd several Passages of *St. Paul*, which the Hereticks had ' mistaken and abus'd. In all which he shew'd a great Variety of sacred and prophane Learning, and no less Skill in interpreting the Scriptures; retaining a great Number of Things, which the Disciples of the Apostles had taught by Word of Mouth. About the Time of the Appearance of this Work, *Julian* Bishop of *Alexandria* dy'd, after he had held this Dignity near ten Years; and was succeeded by *Demetrius*, a celebrated Man, who enjoy'd a long Possession of it 43 Years, and was the eleventh Bishop of *Alexandria* after the Evangelist *St. Mark*. Shortly after this Person's Entrance upon his Bishoprick, some *Indian* Emissaries desir'd him to send along with them some worthy and excellent Person, to preach the *Christian* Faith in those Countries. None appear'd qualify'd for this Errand like *Pantænus*, Governor of the Catechetical School, as being a great Philosopher, and incomparably furnish'd with divine and human Learning. *Pantænus*, notwithstanding all the apparent Difficulties and Hardships, joyfully undertook the Mission; there being at that Time, as *Eusebius* informs us, many Evangelical Preachers, who inflam'd with a holy Zeal, in Imitation of the Apostles, were willing to travel up and down the World for enlarging the Bounds of *Christianity*. In this Journey, we are inform'd, that he met with several of the *Indians* that retain'd the Knowledge of *Christ*, preach'd to them long since by the Apostle *St. Bartholomew*; whereof not the least Evidence was his finding *St. Matthew's* Gospel written in *Hebrew*, which *St. Bartholomew* had left behind him, and which, *St. Jerom* says, *Pantænus* afterwards brought back with him to *Alexandria*. Upon his Departure from *Alexandria*, he was succeeded in his catechetical School by the famous *Clemens*, usually call'd *Clemens Alexandrinus*, a Man of infinite Industry, who by his great Labours and Travels through the World, had gain'd a wonderful Skill in Philosophy, and all Parts of Learning both Human and Divine. Not long after his entering upon this useful Office of Catechist, he wrote that remarkable Piece entituled *An Exhortation to the Gentiles*, ' in which he learnedly and ' rationally refuted the Follies and Impieties of the *Gentile* Religion, and ' with the strongest Arguments and Inducements perswaded Men to embrace *Christianity*. About the same Time there appear'd another eminent *Christian* in *Alexandria*, which was *Ammonius*, call'd *Saccas*, from his carrying Sacks of Corn upon his Back; who now quitting his Employment, betook himself to Study, and became one of the most learned and eloquent Men of those Times, a great Philosopher, and the chief of the *Platonick* Sect, and afterwards Master to the great *Origen* himself.

In the succeeding Year, *Maximus*, Bishop of *Antioch* dy'd, after he had been possess'd of that See about nine Years; and was succeeded by *Serapion*, a Person noted for his Eloquence and Writings, who held that Dignity about 21 Years, and was the eighth Bishop of *Antioch* after the Apostles. In the same Year there appear'd two Heresiarchs in *Galatia*, nam'd *Seleucus* and *Hermias*, who did not only teach, with *Hermogenes*, that Matter was eternal, and that the Body of *Jesus* was lodg'd in the Sun, but also that God himself was Corporeal, that Men's Souls were taken

Irenæus writes against all the Hereticks.

A.D. 188.

Com. 8.

Demetrius the twelfth Bishop of Alexandria.

Pantænus's Journey to the Indies.

He is succeeded by Clemens Alexandrinus.

A.D. 189.

Com. 9.

Who writes the Exhortation to the Gentiles.

Ammonius Saccas.

A.D. 190.

Com. 10.

Serapion the eighth Bishop of Antioch.

Seleucus and Hermias Hereticks.

taken from the Earth, and created by Angels, and that there was no other Resurrection than the Generation of Children. They deny'd the Baptism of Water to be sufficient, but insisted upon that of the Holy Ghost and of Fire, and accordingly they stigmatiz'd those they baptiz'd with a hot Iron on the Forehead.

The Follies of Commodus. And now the Emperor *Commodus* wallowing in all Kinds of gross Impieties and senseless Fooleries, fell into new and unheard-of Extravagancies, so as to reject his own and Father's Name, and instead of *Commodus* the Son of *Antoninus*, he commanded himself to be stil'd *Hercules* the Son of *Jupiter*; and accordingly he forsook the *Roman* and Imperial Habit, and in a ridiculous Manner clad himself in a Lion's Skin, and carry'd about a great Club in his Hand. With this strange Habit he appear'd in all Places, so that he became the Derision of some, and caus'd the Indignation of others; adding so many Executions and Cruelties, that he became a Monster of Mankind. And as if *Rome* had not been sufficiently afflicted by having such a Governor, several other Calamities beset the City. *Several Calamities.* About two Years before, the Capitol was burnt by Lightning, which likewise destroy'd the adjacent Buildings, and particularly the famous Libraries, which had cost the Ancients so much Care to collect. And now another Fire broke out, which consum'd the Temple of *Peace*, and the Temple of *Vesta*, laying open the ancient Image of *Pallas* to publick View, and then rag'd for several Days before it cou'd be stopp'd. The Temple of *Peace* was the largest and most beautiful Temple in the City, built by *Vespasian*, and besides its own magnificent Ornaments, many rich Men lodg'd their Treasures there for greater Security; so that this Fire impoverish'd many more besides those whose Houses were burnt. In this Year, and 12th of *Commodus*, *Eleutherus*, Bishop of *Rome*, dy'd, after he had held the Dignity about 15 Years; and was succeeded by *Victor*, an *Asian* and Son of *Felix*, a Person afterwards noted for his warm and violent Proceedings, who continu'd in the See about 10 Years, and was the thirteenth Bishop of *Rome*, after *St. Peter* and *St. Paul*. At this Time flourish'd *Tatian's* Disciple *Rhodon*, who wrote many Pieces against the Hereticks, but none of them are now extant. *Victor the thirteenth Bishop of Rome.* *Rhodon flourishes.*

A.D. 192. Com. 12 1/2. In the following Year *Commodus* having render'd himself both odious and despicable, became so extravagant, that he resolv'd to lodge in a Fencing School the Night before the Feast of *Janus*, from thence to issue out next Day, not as Emperor, but as a common Gladiator to fence naked before the People. Which strange Resolution being made known to his Friends, his beloved *Marcia*, his General *Latius*, and his Chamberlain *Electus*, endeavour'd by all Methods of Persuasion to divert him from so mean and dishonourable a Design. But being provok'd, he commanded their Departure, and retiring to his Chamber at Noon to repose himself, he wrote down the Names of these three Persons in a Book, and design'd them for Execution that Night, together with a great Number of Senators and rich Persons, whose Estates were to purchase him Security from the Soldiers. This Writing was accidentally taken up by a little Boy, who was met with it by *Marcia*; who viewing the fatal Contents, discover'd all to *Latius* and *Electus*, who immediately resolv'd upon the Tyrant's Death, concluding upon Poison as the most safe Means, which was speedily administer'd by *Marcia* her self. This immediately cast him into a heavy Slumber, and *Marcia* to conceal all, caus'd the Company to retire, under Pretence of Rest; but finding him awake and vomiting, she and the rest of the Conspirators hastily call'd in a stout young Man call'd *Narcissus*, and by shewing him his Name in the black List, engag'd him to go in and strangle the Emperor. Thus dy'd *Commodus*, a Prince who, as *Lampridius* says, liv'd only

only for his Subjects Mischief and his own Shame; and dy'd on the 30th Day of *December*, being in the 31st Year of his Age; and having reign'd 12 Years, 9 Months, and 14 Days.

Herod.
Capitol.

VI. The Conspirators found Means to carry the dead Body through A.D. 193. the Guards, and immediately repair'd to the House of *Helvius Pertinax*; PERTINAX, and at Night perswaded him to undertake the Government of the Empire, carrying him to the Camp of the *Prætorian* Cohorts for that purpose. The Soldiers being deceiv'd with a Report that their Master's Death was natural, readily comply'd with the Conspirators, and made *Pertinax* Emperor; and then being brought into the City, he was confirm'd by the Senate; which at the same Time sent an infinite Number of Curfes and Maledictions against *Commodus* and his Memory. *Pertinax* was the Son of an enfranchis'd Slave, now 68 Years of Age, who had pass'd through many strange Changes of Fortune, and was branded for no remarkable Vice but Avarice, which was one Cause of his Ruin. He began his Government with the Restraining the Licentiousness of the *Prætorian* Soldiers, and their Insolencies and Injuries usually committed against the People in the late Reign. He banish'd *Promoters* and *Informers*, who again had crept into the State, and regulated many other Abuses and Disorders, tolerated in this Time; particularly, he sold most of the Buffoons and Jesters of *Commodus*, especially such as had obscene Names; and also exacted a strict Account of those Servants to whom that Emperor had been profuse in his Donatives. He entertain'd all Men honourably and courteously; by which, and other good Actions, he so gain'd the Hearts of the Senate and People, that they all accounted themselves happy, in having so worthy an Emperor. But the *Prætorian* Soldiers, too loose to be reform'd, soon took an insuperable Prejudice against him, upon the Account of his Frugality, and strict Discipline; and therefore endeavour'd to set up some others against him, but with no Success. And now having a strong Suspicion, if not a certain Knowledge of the Murther of their beloved Patron *Commodus*, they became more inveterate, and withal so bold and insolent, that they resolv'd to use no more private Methods, but in an open hostile Manner to attack the Emperor in his Palace. In order to which, a considerable Body of them was drawn out, who in a tumultuous Manner march'd through the Streets of *Rome*, with drawn Swords and other Weapons; and as their Motion was sudden and impetuous, they enter'd the Palace, with little or no Opposition. The Emperor refus'd to fly, urging, *That such an Action was unworthy of his Dignity and past Deeds*; and so facing his Soldiers, in hopes of daunting them, he soon met with his Death from their Hands. This hapned upon the 28th Day of *March*, after a short Reign of twelve Weeks and three Days.

the nineteenth
Roman Empe-
ror.

He is slain.

Herod.
Spart.

The Soldiers, after they had committed this execrable Fact, finding no Resistance, became superlatively Insolent, and proceeded to an unheard-of Piece of Arrogancy, which was to set the Empire to Sale, and give it to the highest Bidder. The Competitors were only two, *Sulpitian* and *Julian*; which latter obtain'd it of the Soldiers, but contrary to the Inclination both of the Senate and People, who were however constrain'd to comply with a Power which they cou'd not resist. This *Julian* was Grandson to the famous Lawyer of that Name, who compos'd the *Perpetual Edict* in the Reign of *Adrian*, and about 57 Years of Age, which he never cou'd exceed. For tho' he much endeavour'd to make himself popular, yet the Senate and People hated him, upon the Account of his scandalous Election; and the Soldiers themselves were also disoblig'd by his bad Pay, and his

the twentieth
Roman Empe-
ror.

covetous Temper. These Circumstances gave an Occasion to the Commanders of the Armies abroad to aspire to the same Dignity; and accordingly three of them set up for themselves, *Pescennius Niger* in the *East*, *Septimius Severus* in *Illyricum*, and *Clodius Albinus* in *Britain*. *Severus* lay the nearest to *Rome*, where *Niger* was most desired; but he by continuing at *Antioch*, instead of hastning into *Italy*, gave *Severus* Opportunity to get before him: For by crossing the *Alps* with incredible speed, he got to *Ravenna* before any expected him. His Pretence for taking the Empire was, to revenge the Death of *Pertinax*, whose Name he assum'd, to do himself the greater Honour, upon his first being proclaim'd in *Illyricum*. *Julian* endeavour'd to make some Resistance, but it did him no Service, his Courage and Management failing him; and when the Senate heard that *Severus* was near the City with his Army, they declar'd *Julian* a publick Enemy, and order'd him to be slain, upon the 2d Day of *June*, after a shorter Reign than his Predecessor, being only nine Weeks and two Days.

He is slain.

SEVERUS,
the twenty first
Roman Empe-
ror.

Upon the Death of *Julian*, *Severus* was immediately acknowledg'd Emperor by the Senate and People; as he drew near to the City, he sent Order to all the *Prætorian* Soldiers to come forth and receive him unarm'd; which was accordingly obey'd, in hopes of pleasing and appeasing him by their ready Obedience; for he had concealed his Designs from all but a few. But upon their coming forwards with Laurel-Branches to pay him Homage, they were suddenly surrounded by his Army; and so having reproached them with their barbarous and infamous Practices towards the Emperor and Empire, he commanded them to be immediately stript of all their Military Habiliments, depriv'd them of the very Name and Honour of Soldiers, and banish'd them an hundred Miles from *Rome*. And thus, with the Execution of some of the Ringleaders, he began his Reign, to the great Satisfaction of all Men. This Emperor was by Birth an *African*, of the City of *Leptis*, now about forty seven Years of Age; one who by his Industry had attain'd to almost all Charges and Offices, wherein he purchas'd the Name and Reputation of a valiant, wise and excellent Commander. He was likewise commended for his Wit and Learning, his Prudence and Policy, and his Vigour and Hardiness; but justly condemn'd for his *Punick* Craft and Dissimulation, his Treachery and Infidelity, and his Severity and Cruelty: In short, his Temper and Circumstances dispos'd him to the Performance both of the noblest Acts, and the bloodiest Severities. He immediately set about the Regulation of many Abuses in the City; and after thirty Days continuance, resolv'd to march against *Niger*, a formidable Rival, who had quietly possess'd himself of *Byzantium*, and all the *East*. There was Reason also to dread what *Albinus* might do in his Absence, who had declar'd for himself in *Britain*; therefore he sent to him, and offer'd him the Partnership in the Empire, with the Title of *Cæsar*; which was willingly accepted by *Albinus*, who esteem'd it a good Bargain to obtain that with Ease, which he design'd to attempt by Force. And thus laying *Albinus* asleep, the World was divided into two Factions, and a War began, as severe as any in the former Ages of the *Roman* State, highly remarkable for the Valour of the Commanders, and the Number of the Forces.

He goes against
Niger.

During these Transactions and Revolutions, the Church at *Rome* began to be infected with a new Heresie, form'd by one *Theodotus*, formerly a Currier or Tanner of *Byzantium*; who in the last Persecution, having out of Fear of Torments deny'd *Jesus Christ*, to vindicate his Apostacy, added Blasphemy to it; and with the *Ebionites* and *Alogi*, taught,

The Heresie of
Theodotus
and Artemon.

Dion.
Herod.
Spart.

Tertul.
Epiph.

taught, that tho' our Saviour was conceiv'd by the Operation of the Holy Ghost, yet he was but a meer Man, only excelling others in Justice and Sanctity of Life. He had long lain hid at *Rome*; but afterwards employing what Learning he had, and having formed a Sect call'd *Theodotians*, he was excommunicated by *Victor* Bishop of the City; and some say, condemn'd by a Council, together with a famous Disciple of his call'd *Artemon*. This *Artemon* had also many Followers, who holding almost the same Opinions, joyn'd with the *Theodotians*, and afterwards became a numerous and dangerous Sect. These very boldly and falsely asserted, That their Doctrine was continually held in the Church till the Time of Pope *Victor*; after which, they said, it began to be corrupted, and the Truth of it question'd. About A.D. 194. these Times, *Clemens Alexandrinus* wrote his famous Work call'd *Stromata*; " which consists of Miscellaneous Discourses, compos'd out of the
" Holy Writings, and the Books of the *Gentiles*; both explaining and con-
" futing the Opinions of the *Greeks* and *Barbarians*, the Sentiments of Phi-
" losophers, and the Notions of Hereticks; inserting Variety of Stories, and
" Treasures out of all Sorts of Learning: Which, as he himself tells us, he
" therefore stil'd *Stromata*, that is, *A variegated Contexture of Discour-*
" *ses*; which he compares not to a curious Garden, where the Trees and
" Plants are dispos'd in exact Order, but to a thick shady Mountain, where
" Trees of all Kinds grow promiscuously together. He is suppos'd to have
shewn somewhat too much of the Philosopher in this Work, and to have
express'd some few Things not soundly or warily; yet capable of a candid
Interpretation, and such as are often met with in the Writers of those early
Ages.

*Clem. Alexan-
drinus writes
his Stromata.*

In the mean Time, *Severus* successfully proceeded in his Expedition a-
gainst *Niger* in the East; and nothing cou'd withstand the rapid Fortune
of this prosperous Prince. For whether his Business was perform'd in
Person, or by his Lieutenants, he was equally successful. His Army first
landed in the Lesser *Asia*, near *Cyzicus*, where they attackt, defeated and
flew *Emilian*, and after that engag'd with *Niger* himself, whom they over-
came in two Battels: The first was fought near *Nice* in *Bithynia*, a City
very faithful to *Niger's* Interest; where his Army had been quite cut off, if
they had not sav'd themselves by retreating into the City. The second was
near the Bay of *Iffus*, at the Straights of *Cilicia*, where *Alexander* the Great
had formerly overthrown *Darius*; after which Defeat *Niger* made his E-
scape to *Antioch*, where finding himself not safe, he fled towards the *Eu-*
phrates; but being vigorously pursu'd, he was overtaken by some Soldiers,
who cut off his Head, and carry'd it to *Severus*. This Emperor immedi-
ately gave Orders that *Niger's* Wife and Children shou'd be banish'd from
Rome, and as a Conqueror perform'd his Pleasure upon the Vanquish'd, de-
stroying without Mercy great Numbers who had joyn'd with *Niger*, and par-
ticularly demolish'd the great City *Antioch*, which had assist'd his Adversa-
ry. These Successes made *Severus* resolve to push forwards, and punish all
those *Eastern* Princes who had taken part with *Niger*. The *Parthians* and
Adiabeniens had sent in Men to his Assistance, and therefore he first attackt
them; and in an Irruption which he made into *Parthia*, he took the City
Nisibis, which he made the Frontier-Town of the Empire on that Side.
Whilst he was in *Mesopotamia*, he heard that *Byzantium* had at last surren-
der'd to his Forces. That City declar'd at first for *Niger*, and after he was
dead, held out against *Severus*, and endur'd one of the sharpest Sieges men-
tion'd in History. The Surrender of *Byzantium* made him absolute in the
East, and he doubted not but to be so shortly in the *West*.

*Severus his
Success against
Niger, and
others.*

A.D. 195.
Severi. 1.

The Catholick Church, which had hitherto been at Unity within it self, A.D. 196.
was now in danger of a Schism, about the inconsiderable Controversie of Severi. 2.

The great Controversie about keeping Easter.

the Time of Keeping of *Easter*; which was with great Violence reviv'd by Pope *Victor*, Bishop of *Rome*, who endeavour'd imperiously to impose the *Roman* Custom of keeping it on the next Sunday after the *Jewish* Passover; upon the Churches of the Lesser *Asia*, and all others who observ'd the contrary Usage. And because they did not yield, he rashly sent out his Excommunication against them; not only endeavouring, but, as *Eusebius* explains it in the following Words, actually proscribing and pronouncing them cut off from the Communion of the Church. The *Asiatics* little regarding the fierce Threatnings from this Bishop, under the Conduct of *Polycrates* Bishop of *Ephesus*, stood their Ground; "Justifying their Observing it upon the 14th Day after the Appearance of the Moon, after the Rule of the *Jewish* Passover; and this by constant Tradition, and uninterrupted Usage derived from the Apostles St. *John* and St. *Philip*, St. *Polycarp*, and several others to that Day. All which he wrote to *Victor*, but prevail'd nothing to prevent his rending the Church in sunder. For the Composure of this unhappy Division, Synods or Councils were call'd in divers Parts of the World; as besides one in *Rome*, one in *Palestine* under *Theophilus* Bishop of *Cæsarea* and *Narcissus* Bishop of *Jerusalem*, another in *Pontus* under *Palmus*, another in *Corinth* under *Bacchillus*, another in *Osdroena* in the East; with many Bishops in other Places; who were very ready in their Endeavours to quench the common Flame; and tho' they agreed with *Victor* in the main Controversie, yet they all in their Epistles blam'd his Management; and advis'd him rather to mind what concern'd the Peace of the Church, and the Love and Unity of *Christians* among each other. But the most considerable of all was the excellent *Irenæus*, who, as *Eusebius* observes, in this Matter truly answer'd his Name, in his peaceable and healing Temper. For having conven'd a Synod in *Gaul* of 13 Bishops, after a full Debate of the Matter, he wrote a Synodical Epistle in their Name to *Victor*: "Wherein he acknowledg'd the Agreement with him in the Controversie, but calmly and gravely advis'd him to beware how he excommunicated whole Churches, for observing Customs deriv'd to them from their Ancestors: That there was as little Agreement in the Manner of the *Preparatory* Fast before Easter, as in the Day it self; some thinking they were to fast but one Day, others two, others more; and some measuring the Time by a continual Fast of 40 Hours: And that this Variety was of long standing, and had crept into several Places, while the Governors of the Church, who took less Care about these different Customs, still maintain'd a sincere Love and Peace towards one another; a Thing practis'd by his pious Predecessors, particularly *Anicetus* towards *Polycarp*; who, tho' they cou'd not so far convince each other, as to lay aside their different Usages, did yet mutually embrace, communicate together, and peaceably part from each other. This Father also wrote many other Epistles of the like Nature to other Bishops, and probably with very good Effect; for tho' the *Asiatics* did not lay aside their Custom, yet it does not appear that the Union between them and the Bishops of *Rome* was thereupon discontinu'd. All continu'd their own Customs in all Places, till a further Determination was made of this Matter in the Council of *Nice*, 129 Years after.

Severus his Success against Albinus.

During these Disturbances in the Church, there were no less Disturbances in the State; for *Severus*, who particularly desir'd to be succeeded by his Sons *Caracalla* and *Geta*, found it high Time to remove *Albinus*, who daily increas'd in Strength and the Favour of the *Romans*. Accordingly, having settled all Things in the East, and demolish'd the great City of *Byzantium*, and given his Son *Caracalla* the Title of *Cæsar*, he made use first of secret Methods to destroy him, and afterwards of open War. At first *Albinus* had

Herod. Sparr.

had the Advantage; but at length *Severus* meeting him in Person near *Lyons*, A.D. 197. *February* the 17th, after a most obstinate Fight routed his Army, and forc'd *Severus* him to make his Escape. But that prov'd to no purpose, for he was soon kill'd, and his Head carry'd to *Severus*, who sent it erected upon a Pole in Triumph to *Rome*; whither also he return'd himself, after he had rais'd vast Sums of Money by confiscating the Estates of the most considerable Men in *Gaul*. At his Return to *Rome*, he upbraided the Senate with their Love to *Albinus*, and their Ingratitude to him; and in Disgrace of that venerable Assembly, he renew'd the Memory of the Tyrant *Commodus*, call'd himself his Brother, and on *June* the 2d, made him to be canoniz'd, and ador'd as a God. He also condemn'd to Death great Numbers of the Senate and Nobility of *Rome*, who had been Friends to *Albinus* or his Party; producing Letters against them, and alledging other Proofs and Reasons, of which some are suppos'd to have been forg'd. He us'd the like Severity to many eminent Persons of *Niger's* Party; and in this being incited by Avarice as well as Revenge, many considerable Ladies cou'd not escape his Fury.

The FIFTH GENERAL PERSECUTION.

VII. In the midst of all this Blood and Cruelties, the innocent *Christians*, who had enjoy'd Rest for about 17 Years, were again afflicted and persecuted; but at present neither by the Order nor the Encouragement of *Severus*, who in the former Part of his Reign was very favourable to *Christianity*. He had been recover'd formerly out of a Fit of Sickness, by the Intercession of one *Proculus Torpacio*, a *Christian*, who anointed him with Oyl, according to the Apostle's Command, *James* 5. 14. and the Practice of the Primitive Church; so that he knew by Experience of how great Efficacy the *Christians* Prayers were with the Physician of all Men. And he was so sensible of this Benefit, that he sent for *Proculus*, who was Steward to *Evodus* his Son's Governor, and kept him in the Palace till he dy'd; and when some *Romans* of both Sexes, and of great Quality, were afterwards accus'd of *Christianity*, he acquitted and applauded them, and openly check'd the Madness of the People. His Court seem'd to be an Asylum for *Christians*, for a long time; for his Son *Caracalla's* Nurse was a *Christian*, and when he was a Child, he express'd so great an Indignation at the Punishment of one of his Play-fellows who stood up for his Religion, that he was not easily pacify'd. Besides, the Behaviour of the *Christians* towards *Severus* was a great Inducement to him to be very favourable to them; for he who took notice of every Thing, cou'd not but see, that in all his Wars they never appear'd against him, neither joyning with *Niger* nor *Albinus*: The Concerns of another Life were chiefly in their View, and they willingly left this World to those busy Men, who were ready to put every Thing into Confusion to obtain it. But notwithstanding this Prince's Favour, the People's Fury prevail'd, especially in his Absence from *Rome*, so that a Persecution broke out, and was continu'd for five Years, before it was countenanc'd by the Emperor's Edicts; the *Christians* being prosecuted by the Standing Laws of the Empire, which not only forbad all Religions not approv'd by the Senate, but also all Corporations and Societies not establish'd by the Imperial Power. The wonderful Progress of *Christianity*, the infinite Numbers of the Believers, with the many Miracles still perform'd by them, gave a mighty Jealousie to their *Pagan*-Adversaries; who loaded them with all kinds of Calumnies, and us'd all possible Methods to suppress them. The People, upon all publick Misfortunes, cry'd out to have the *Christians* cast to the Lions, upon Supposition that they occasion'd all Calamities;

The Causes of
the Persecution.

Euseb.
Tirerul.

lamities; and upon publick Festivals, they sometimes tore their Bodies out of the Graves, and cut them in Pieces. Many suffer'd by Fire, by Sword, and by wild Beasts; and others after cruel Scourgings and other Torments, dy'd in Prison; and all without Complaint or Resistance, but with Joy and Thankfulness, for having Opportunity of glorifying their Master by their Sufferings. Tho' there were many Martyrs in the Beginning, yet we find not the Names of any till the Year 200.

Tertullian, and
some of his
Writings.

Not long before this Persecution, appear'd that celebrated Champion *Tertullian*, the Son of a *Roman* Centurion of *Carthage*, where he was born and educated in the *Pagan* Religion. He had been brought up in all the Accomplishments which the Learning of the *Greeks* and *Romans* cou'd produce, but he was in a particular Manner skill'd in the *Roman* Laws; for which Reason some have thought him an Advocate. He was a Man of a most acute Wit, and a nice Inquisitor into all Things; so that being convinc'd by the powerful and triumphant Efficacy of the *Christian* Faith above all others, in the Beginning of *Severus's* Reign, he forsook his *Paganism*, and was Baptiz'd; and for some few Years he continued the most renowned Professor, and the most shining Light in the *Christian* Church. He soon set himself to write concerning that Religion he had undertaken, and publish'd four remarkable Pieces before, or about the Beginning of the Persecution; namely, of *Penance*, of *Prayer*, of *Baptism*, and of *Patience*; and also two others about the *Ornaments and Dresses of Women*, not long after. In all which, he shew'd himself a rigid Censor, a strict Observer of Rites and Discipline, and a zealous Asserter of the most nice Severities of Religion; which Principles being at length carry'd too far, and with a stiff and violent Temper, brought him into *Montanism* and other Errors, as we shall observe in its proper Place.

Severus's Suc-
cesses in the
East.

The Emperor *Severus* made no long Stay in *Rome*; for being ambitious of Honour, and desirous to be reveng'd of some Kings who had assisted his Enemy *Niger*, he with his accustomed Vigour and Celerity departed towards the East with a considerable Force. Arriving in *Asia* sooner than any cou'd expect him, he immediately began the War in *Armenia*, threatening *Barsenius* King of the *Atreni*, who had been a particular Friend to *Niger*. The King of *Armenia* durst make no Resistance, but sent the Emperor Presents, sued for Peace, and gave such Hostages as he requir'd.

A.D. 198. Whereupon this valiant Prince turn'd his Forces against *Arabia Felix*, where Severi. 1. was then a Mutiny, and took and plunder'd several Cities; and from thence return'd against the Frontiers of the *Atreni*, and invested the City *Atræ*, the Metropolis of that Country. But being unable to take it soon, by reason of its Situation and the excessive Heats, he immediately took Water, and sailing along the *Euphrates*, successfully landed in the Confines of the *Parthians* and *Persians*, who in his Absence had invaded the Empire. Here with wonderful Expedition, he took *Seleucia*, *Ctesiphon* and *Babylon*, and plunder'd and wasted wheresoever he came; which was accounted the more signal Conquest, because the *Romans* stood in greater Fear of the *Parthians*, than of any other Nation. In the same Year he made his Eldest Son *Carcalla* Partner with him in the Empire, gave him the *Tribunitian Power*, and the Title of *Augustus*, June 2. and he also gave the Title of *Cæsar* to his Younger Son *Geta*. In this Year *Tertullian* tells us of a strange Appearance of a Figure of a walled City in the Air, in *Judæa*, for 40 Mornings successively; which the *Montanists* and other *Millenarians* imagined to be the new *Jerusalem*, where they were to live happily a thousand Years.

He makes *Carcalla* Partner
in the Empire.

Narcissus, Bi-
shop of Jeru-
salem.

In the Time of this strange Sight, flourish'd *Narcissus* Bishop of *Jerusalem*, the 15th Bishop of the Uncircumcision, from the Year 137, and the 30th from the Apostle St. *James*, a Person celebrated both for his Piety and his

Herod
Dion.

Ensch.

his Miracles; particularly, for his changing Water into Oil, in a Time of A.D. 199. great Want. After he had been some few Years Bishop, and of a most strict Severi. 7. and exemplary Life, some profligate Persons who fear'd to be censur'd and punish'd by him for their Crimes, by Way of Prevention accus'd him of Incontinency; and to confirm their Accusations, they added both Oaths and Imprecations: The first wish'd to be consum'd by Fire, the second desired to be waited with Leprosie, and the third to lose his Sight, if their Allegations were not true; which notwithstanding were not believ'd by the Faithful, because the whole Course of his Life had been unblameable. But *Narcissus* being unable to endure the Burthen of so great a Scandal, and being inclinable to a Philosophical Life, retir'd himself from his Church, and liv'd many Years in Solitudes, and obscure Fields. But the great Eye of Justice wou'd not connive at what pass'd; and these wicked Men soon found the fatal Effects of their Imprecations: For the first was burnt in his House, with his whole Family; and the second was cover'd with that Disease which he had wish'd for; but the third, seeing the End of the two former, and fearing the just Vengeance of Heaven, publicly confess'd the whole Plot, and by daily pining and lamenting, and continual weeping, at length lost his Eye-sight. Upon the Retreat of *Narcissus*, the Church proceeded to the chusing another Bishop; and before his Return to *Jerusalem*, he had three several Successors, *Pius*, *Germanio*, and *Gordius*.

His Retirement, and its Consequence.

The Persecution, which in a great Measure had been confin'd to the City of *Rome*, within less than two Years reach'd *Africk* and the City of *Carthage*, where *Virgilius Saturninus* was Governor, and the first in that Country that employ'd the Sword against the *Christians*. In which Place, we have an Account of the Martyrdom of *Speratus*, and twelve others, call'd by the Name of *Scillitains*, probably from the Place of their Habitation, who after a considerable Dialogue with *Saturninus*, and a courageous Declaration of their Faith, were all condemn'd to be beheaded. These Severities towards the *Christians*, and the innumerable Hardships they sustain'd in all Places, rais'd up the Spirit of the mighty *Tertullian*, and caus'd him to publish his famous *Apology*, which he dedicated to the Magistrates and Governors of the *Roman Empire*: 'Wherein with incomparable Eloquence, Evidence and Strength of Reason he pleaded the Cause of the distressed *Christians*; complaining of the Unreasonableness and Injustice of their Enemies, with all the illegal and irregular Methods of their Proceedings; largely demonstrating both the Vanity and the Falshood of the Crimes vulgarly charg'd upon the *Christians*, as their being guilty of Blood, Incest, Worshipping an Ass's Head, &c. Manifesting their Meekness and Innocency, their Temperance and Chastity, their sublime Piety to God, their inviolable Obedience to their Prince, the Soundness of their Principles, and the Sanctity of their Lives, beyond all possible Exception. By Way of Proof, he instanc'd in the Antiquity of the Books of *Moses*, the Predictions of the Prophets, the Authority of *Pilate's* Relation concerning *Christ*, and the miraculous Escape of *Antoninus*. And in the Conclusion he shew'd, that the Virtues of the *Christians* were much more excellent and sublime, than those of the *Pagan* Philosophers. Not long after he publish'd his two Books, *To the Nations*; which were almost of the same Subject with the *Apology*; in which the greatest Part of that is repeated, but put into another Order, and more enlarg'd. About the same Time he wrote his *Scorpiacus*, which was design'd for a Remedy against the Scorpion-Poyson of those Hereticks who dissuaded the *Christians* from suffering Martyrdom. And to speak a Word in Season, he also wrote a most Pathetical Treatise to the *Christians* in Prison, intitled *An Exhortation to the Martyrs*; wherein he powerfully incited them to Patience

A.D. 200. Severi. 8. The sixth Persecution reaches Africa.

Tertullian writes his *Apology*, with other Pieces relating to the Persecution.

Patience and Perseverance to the last Moment of Life. Besides these Pieces, He writes his Prescriptions against Heresies. he wrote about this Time a remarkable Treatise call'd, *Of Prescriptions, against Hereticks*; so nam'd, because it shew'd, that their Doctrines were not to be admitted, by Reason of their Novelty; for he observ'd, ' That they ' cou'd not reckon their Original from the Time of the Apostles, nor cou'd ' shew a Succession of Bishops, from their Times, as the Catholick Church ' cou'd. This Book was wrote particularly against *Hermogenes, Marcion, Valentinus*, with many others.

There never was a greater Occasion for writing against Heresies: For Clem. Theod. Tertul. besides the several Hereticks formerly taken notice of, about this Time there appear'd the *Docetes*, and the *Patripassians*. The Docetes. The former were more ancient, against whom St. *John*, St. *Ignatius* and St. *Polycarp* asserted the Truth and Mystery of the Incarnation, and they were a Branch of the *Gnosticks*. This Heresie was reviv'd about this Time by one *Julius Cassianus*, one of the *Valentinian* Sect; and his Followers obtain'd the Name of *Docetes*, from *δοκεῖν*, to appear; because they believ'd and taught, that the Actions and Sufferings of *Jesus Christ* were not in Reality, but only in Appearance. The Doctrine of the *Patripassians* was broach'd by one *Praxeas*, a Person of *Asia* of a turbulent Temper, as most Hereticks were; who upon the account of his suffering a short Imprisonment for *Christianity*, vainly attributed to himself the honourable Title of Martyr, and diffus'd the Poison of his Error both in *Rome* and *Africk*. At *Rome* he prevented Pope *Victor* from acknowledging the new Prophecies of *Montanus*, and caus'd him to revoke some Letters in Favour of that Sect. Here he taught his Heretical Opinions, and afterwards in *Africk*, where *Tertullian* oblig'd him to recant; but in a short time after he again publish'd his Doctrine, and taught, that there was but one Person in the Trinity; that the Father was the same with *Jesus Christ*, who was incarnate, born of the Virgin, and suffer'd upon the Cross. So that his Followers, who were at first call'd *Praxeans*, were afterwards call'd *Patripassians*, because they attributed the Passion to the Father himself. The Patripassians.

Thus we have got over the Actions of two Centuries, over four General Persecutions, and into the midst of the fifth; in which the Church of God daily increas'd, and became more and more triumphant, in spite of the Malice of all the Powers of Earth and Hell. And here it is remarkable, that besides the terrible Persecutions that harra's'd the Church, and seem'd to tear it in Pieces, the Devil made use of three very subtle Methods to ruin the *Christian* Religion. First, because the extraordinary Miracles of the Son of God were a notable Confirmation of the Truth and Divinity of his Doctrine, he oppos'd the Impostures of *Simon Magus* and *Apollonius Tyaneus* to his real Miracles. Secondly, because the Holiness of our Saviour's Life and Precepts was a powerful Persuasive to incline the World to Conversion, he introduc'd into the most Sacred Offices of Religion all Sorts of Lusts and Impurities, by his Instruments the *Gnosticks* and *Carpocratians*, who adopted their Vices into the Number of their Mysteries; to whom are to be attributed the Incests and Scandals unjustly charg'd upon the Orthodox *Christians*. And thirdly, lest these shou'd prove ineffectual, that he might incline the World to be careless and vile, he taught by the Mouths of *Marcion, Blastus*, and *Florinus*, That God was the Author of Sin, that he might supersede all Laws, and enervate the Force and Vigour of all Divine Injunctions. Yet notwithstanding all these powerful Efforts, the Church of God, afflicted with Persecution without, and wounded with Hereticks within, still stood firm upon an impregnable Rock, gather'd Strength, increas'd, shin'd, and became the Wonder and Surprize of all the created Beings of the Universe. The Conclusion of the second Century.

C H A P. IV.

From the Middle of the Fifth Persecution, and Conclusion of the Second Century, to the Beginning of the Sixth General Persecution of the Church under the Emperour Maximinus.

Containing the Space of about 35 Years.

I. THE Christian Religion had now diffus'd it self through all the known Parts of the World; but more fully and triumphantly in the vast Roman Empire, where it was most violently oppos'd, and met with the most terrible Conflicts. *Christians* were now in the Cities, Towns, and Villages, in the Camp, in the Senate, in the Palace, and in all Places besides the *Pagan* Temples and Theatres; and that in such Numbers and Multitudes, that *Tertullian* assures us, that if they had unanimously retir'd to any other Country, the Empire would have become a meer Desert and Solitude. All the Cruelties of the *Gentiles* were to no effect; but a more powerful Invitation to others to encrease their Party; the oftener they mow'd them down, the faster they sprung up; and their Blood was a Seed that grew up to a more plentiful Harvest; and tho' several of the *Gentiles* had us'd their utmost Eloquence to exhort Men to Patience under Sufferings, yet they could never make so many Profelytes with their Arguments, as the *Christians* did by their Actions. The Patience and Sufferings of the most Virtuous and Heroick *Romans*, were as far short of those of the *Christians*, as their Philosophy was of the others Divinity. Their Heroes chose Death when they were no longer able to bear the Shame and Misery of Living: But the others embrac'd that, and all Torments, when they might have command-ed all the Conveniencies and Pleasures of Life: By which Means they became triumphant in the midst of the most imaginable Difficulties. And this was the State of *Christianity* in the Third Century; in the first Year of which, and ninth of *Severus*, *Victor* Bishop of Rome, dy'd; some say by Martyrdom, after he held this Dignity about ten Years. He left some little Tracts behind him, particularly concerning the Time of keeping of *Easter*; and according to *St. Jerom*, he was the first Ecclesiastical Author who writ in the *Latin* Tongue, which must be before those of *Tertullian* and *Apollonius*. He was succeeded in the Church by *Zephyri-nus*, a Roman, and Son of *Habundius*, who continu'd Bishop about 18 Years, and was the fourteenth Bishop of Rome, after the Apostles *St. Peter* and *St. Paul*.

A.D. 201.
Severi. 8.
The Encrease
of Christiani-
ty.

Zephyrinus,
the 14th Bishop
of Rome.

The Emperor *Severus* had now continu'd above three Years in the East; where, besides several Wars, he made many Regulations and Alterations. At length passing through the Country of *Palestine*, in the Tenth Year of his Reign, to gratifie his Heathen Subjects, he forbid all Persons, under the severest Penalties, to turn either *Jews* or *Christians*; which Edict very much reviv'd and encreas'd the fifth General Persecution of the Church. And because this Persecution now rag'd more than ever, and *Severus* himself was so concern'd in it, who before was a Friend to the *Christians*, many Writers make the fifth Persecution to commence this Year. The Governors of Provinces, and the bigotted People being let loose, such Severities and Cruelties were practis'd in most

A.D. 202.
Severi. 9.
The fifth Perse-
cution revived
and increas'd.

Clemens re-
tires from A-
lexandria.

Origen's Zeal
and Education.

Parts, that the *Christians* of those Days verily believed that the Times of *Antichrist* did then take Place; particularly *Judas* an Ecclesiastical Writer, mention'd by *Eusebius*, who wrote a Commentary upon *Daniel's Seventy Weeks*, and a Chronology ending at the tenth Year of *Severus*. This Emperor going into *Ægypt* to view all the Rarities and Antiquities of that Country, caus'd the Persecution to rage in a more particular manner at *Alexandria*; to which Place, as *Eusebius* observes, the most select Champions of the *Christians* were brought out of all *Ægypt* and *Thebais*, as to the noblest Stadium of the Almighty, to suffer all sorts of Torments and Deaths, and to be encircled with Crowns of immortal Bliss. This Persecution caus'd many *Christians* to retire from *Alexandria*, and among the rest, the celebrated *Clemens*, who was constrain'd to quit his great Catechetical School, and go over to *Cappadocia*; which Method he had vindicated in his *Stromata*, since flying in Persecution was according to our Saviour's own Advice. Among the many Martyrs, *Leonides*, Father to the renown'd *Origen*, was first imprison'd, then beheaded, and all his Estate confiscated. During his Imprisonment, young *Origen*, now but 17 Years of Age, began to discover a most impatient Desire of Martyrdom; and because he knew the deplorable Estate wherein his Father was like to leave his Wife and Children, might probably have great Influence upon his Mind, he by Letters passionately exhorted him to persevere to the last; adding this Clause among others, *Take heed, Sir, that your Care for us do not make you change your Resolution*. And he himself had gone not only to Prison, but to the very Block with his Father, had not his Mother us'd all imaginable Arts to divert him; as first, Tears and all kinds of Endearments, and afterwards hiding all his Cloaths, so that meer Shame confin'd him to the House: A mighty Instance of a juvenile Forwardness and Maturity. This *Origen* had a most excellent and religious Education bestow'd upon him by his Father, who was so pleas'd to find him in his Youth such an admirable Proficient in the Holy Scriptures, that to give vent to his Joy, he frequently went into his Chamber when he lay asleep, and reverently kiss'd his naked Breast, as a noble Treasure of an early Piety and a divine Spirit. He had likewise learnt all the Institutions of the two great Masters *Clemens Alexandrinus* and *Ammonius Saccas*; and by Means of his Studies and natural Abilities, he was not only then a Miracle of his Years, but became afterwards the Wonder of the whole Age.

Irenæus mar-
tyr'd at Lyons.

As the Persecution rag'd at *Alexandria*, so no less at *Lyons*, where *Severus* had been formerly Governor, and where *Irenæus* Bishop of the Place was a shining Light. Here, as *Gregory of Tours*, and the ancient Martyrologies inform us, *Irenæus* having been prepar'd by several Torments, was at length put to Death, and together with him almost all the *Christians* of that great and populous City, whose Multitudes could not be enumerated; so that the Streets of the City flow'd with the Blood of *Christians*. *Irenæus* was above 24 Years Bishop of this City, and a Person whose profound Learning was accompany'd with great Prudence, Humility and Charity; so that he wanted no necessary Qualification of a good *Christian*, an accomplish'd Bishop, and an able Ecclesiastical Writer. Yet he is observ'd, as well as *Justin Martyr*, to have held some Opinions not strictly Orthodox, and to have one Failing common to him and many other ancient Authors, *viz.* That he sometimes weaken'd and darken'd the most certain Truths of Religion, by Arguments not very solid. Not long after the Death of this great Opposer of the Hereticks, there appear'd another sort of them call'd *Archonticks*, a Branch of the *Marcosians*, who, among other extravagant Notions, held that Archangels created the World,

A.D. 203.
Severi. 17.

The Archon-
ticks.

Epiph. 1.
Theod.

World, from whence they had the Name of *Archonticks*. They deny'd the Resurrection of the Body, and plac'd perfect Redemption in a Chimerick Knowledge; they judg'd that the God of *Sabaoth* exercis'd a cruel Tyranny in the 7th Heaven; that he engender'd the Devil, who begot *Abel* and *Cain* of *Eve*; and that the Woman was the Work of Satan. These wild Errors they defended by Books of their own composing, which they call'd, *The Revelations of the Prophets, and the Harmony*. This Sect remain'd till the Time of *Epiphanius*, and were particularly found in *Palestine* and *Armenia*.

To return to *Alexandria*, where the Persecution was carry'd on with such Violence, *Leonides* being beheaded, and all his Estate confiscated, young *Origen* remain'd with his Mother and Brethren, reduc'd to the utmost Poverty; but a rich Lady of the City, out of Respect and Compassion to his Misery, afforded him all kind of Assistance, and took him into her House. This Lady at the same time maintain'd one *Paul*, a noted Heretick of *Antioch*, whom she had adopted for her Son, who held Conferences in her House, where a great Number, not only of the Hereticks, but also of the Orthodox, were present. But, tho' *Origen* was oblig'd out of Necessity to converse with this Man, yet he would never hold Communion with him in Prayer, keeping exactly to the Ecclesiastical Constitutions, and testifying his Abhorrence of the Doctrines of Hereticks. However, in a short time he put himself into a Condition of no longer needing this Lady's Charity; for applying himself vigorously after his Father's Death to the Study of Human Learning, he open'd a School for the Profession of the Learned Arts, which rais'd him a considerable Maintenance. And tho' he was then but a very Youth, yet did not the Grave and the Learned, the Philosophers and the Hereticks, disdain to be present at his Lectures; many of whom from Auditors, became his Converts, and afterwards Martyrs for the Faith. In a little time Fame recommended him to publick Notice; and the Chair of the great School of *Alexandria* becoming vacant by the Retreat of *St. Clement*, and the Flight of many *Christians*, some of the *Heathens*, who were disposed to be converted, made their Application for him to undertake the Charge, tho' he was not then above 18 Years of Age. The two first of his Disciples were *Plutarch* and *Heraclas* his Brother; and the Reputation and Number of his Converts encreasing every Day, *Demetrius* Bishop of the City confirm'd him in the Employment of *Catechist*, or Professor of Sacred Learning in the Church of *Alexandria*. Being settled in this Office, he executed it with infinite Diligence, and no less Success; and leaving off teaching Arts and Sciences, he sold all his Books that treated of Human Learning, and gave himself intirely to the Instructing his Disciples in the Rudiments of *Christianity*. And then it was that he began to lead an extraordinary strict and austere Life, which with his Learning, brought over great Numbers of Disciples, notwithstanding the Fury of the Persecution, which in *Alexandria* was carry'd on then with greater Violence than ever, under the new Governor *Aquila*, Successor to *Latus*. Several of his Disciples suffer'd Martyrdom in the same Place; among whom were *Serenus*, *Heraclides*, *Heron*, *Hermes*, &c. and he himself was very often expos'd to the Rage of the *Pagans*, when he went to the Assistance and Encouragement of the Martyrs. He then carry'd his Austerities so far, as to commit an Act of such Excess, that it was blam'd even by his greatest Defenders, and afterwards condemn'd by himself, tho' he did it upon a pious Motive, and out of an abundant Zeal and Charity. For his Employment obliging him to be often with Women, whom he instructed as well as Men, that he might remove from the *Pagans* all Ground of Suspicion of any blameable Conduct

Origen is maintained by a Lady.

He is made Governor of the Catechetical School.

He emasculates himself.

duct by reason of his Youth, he resolv'd to execute to the very Letter that Precept and Perfection which he was perswaded our Saviour had propos'd in these Words of the Gospel, *that there are some who make themselves EUNUCHS for the Kingdom of Heaven's sake.* He endeavour'd to keep this Action private, and to conceal it from his Friends; but it was soon discover'd; and being come to the Knowledge of *Demetrius* the Bishop, he then commended his Zeal and Faith, and excited him, *Not to be discourag'd upon that Account, but to continue more earnestly in the Instruction of the Catechumens.*

Severus's Triumph and Spectacles.

During the Heat of the Persecution, the Emperor *Severus*, in the tenth Year of his Reign, return'd to *Rome*, and triumph'd with great Magnificence over all those Nations which he had subdu'd in his several Expeditions, having assum'd the Title of *Parthicus Maximus*, from his taking *Seleucia* and *Ctesiphon* in the Year 200. He likewise celebrated his *Decennalia*, upon finishing his tenth Year, and marry'd his Son *Caracalla* with *Plautilla*, the Daughter of his Favourite *Plautianus*, a severe Persecutor of the *Christians*, who for his Ambition and Treason not long after receiv'd the just Reward of all his Wickedness. *Severus* chose to perform all his Solemnities soon after one another, that he might by out-doing all his Predecessors, make the People and Soldiers easie, and obliterate the Memory of his former Severities. And for that Reason he gave them a Donative amounting to above a Million and a half of our Money. His Spectacles were almost beyond Belief; for the Pit of the Amphitheatre, as *Dion* describes it, was like a Ship, contriv'd so as to hold an incredible Number of wild Beasts; such as Lions, Panthers, wild Bulls, wild Asses, Ostriches, and other strange Creatures, which for seven Days together were let loose to combat each other. And as tho' all these pompous Solemnities had been insufficient, in the twelfth Year of his Reign, and the seventh of *Caracalla's*, he celebrated the grand *Secular Games*, which, as they were the most splendid and magnificent of any regular Feasts among the *Romans*; so this Emperor was not defective in any thing that might contribute towards their Glory. This was the fourth time that these Games were celebrated since the Birth of our Saviour, which was 57 Years after the last under *Antoninus Pius*, 116 after those under *Domitian*, and 157 after those under *Claudius*. These pompous Shews gave occasion to the zealous *Tertullian*, who had lately been at *Rome*, to write his Piece *de Spectaculis*, 'in which he earnestly dissuaded the *Christians* from being present at those publick Sights and Spectacles, shewing that those Diversions were both scandalous and dangerous to those who had before renounc'd the Pomps and Pleasures, as well as the Idolatry of the World. It is believ'd, that not long after he wrote his Book *de Idololatria*, against the Idolatry of the *Pagans*; tho' some think it was wrote in the latter end of his Life, because there are several Passages in it more strict and rigid than in his former Writings, whilst he continu'd free from the Errors of *Montanus*. About the same Time *Musanus*, an Ecclesiastical Author, wrote a Book against those Hereticks call'd *Encratites*, of which we have nothing but the Title remaining.

A.D. 204.
Severi. 12.
The grand Secular Games celebrated.

Tertullian writes de Spectaculis.

Musinus an Ecclesiastical Writer.

The Triumphs of Marcella and Potamiana.

In the mean time the great *Origen* proceeded in his Employment with extraordinary Success, and many of his Disciples seal'd their Faith with their Blood. Besides the Martyrs before-mention'd, *Plutarch* his first Convert, was led to Execution; and not long after *Marcella*, and her Virgin-Daughter *Potamiana*, were both consum'd in the same Fire. The latter was celebrated, not only for her Beauty, but also for her Chastity and Courage; which caus'd her to sustain a thousand Combats with her Lovers to preserve her Virginity, and no less Conflicts with her Enemies to preserve

Dion.
&c.

Enf.

serve her *Christianity*. Being brought before the Judge *Aquila*, after he had inflicted grievous Stripes upon every Part of her Body, he threatned to deliver her to the *Gladiators* to violate her Chastity, if she did not deny her Faith. She still continu'd firm, and in her Answer reflecting severely upon the *Pagan Religion*, *Aquila* was so provok'd thereby, that he forthwith pronounc'd the definitive Sentence of Death, and *Basilides*, one of the military Apparitors, led her to her Execution. When the Multitude endeavour'd to molest and reproach her with obscene Words, *Basilides* prohibited and thrust them away, shewing much Commiseration and Humanity towards her. *Potamiæna* being sensible of his charitable Intentions, freely exhorted him to be of good Courage, for that when she was gone hence, she would intreat her Lord for him, and would shortly make him an ample Requitall. When she had spoken these Words, she courageously underwent Death with her Mother, hot scalding Pitch being leisurely and gradually poured upon all the Parts of her Body, from the Crown of the Head, to the Sole of the Foot. Such was the Combat fought by this renown'd Virgin. Not long after, *Basilides* upon some Occasion, being desired by some of his Fellow-Soldiers to swear, he openly declar'd himself a *Christian*; which at first they thought was spoke in Jest; but when he firmly maintain'd it, he was brought before the Judge, and making before him a Profession of his Faith, he was immediately imprison'd. And when some *Christians* repair'd to him, and ask'd the Cause of this sudden and unexpected Change, he answer'd them, That *Potamiæna*, three Days after her Martyrdom, stood by him in the Night, and put a Crown upon his Head, declaring that she had intreated the Lord for him, and had obtain'd her Request, and that shortly the Lord would take him to himself. Upon this Declaration the Brethren immediately imparted to him the Seal of Baptism, and the Day following he was beheaded. *Eusebius* adds, that according to Report, many others in *Alexandria* were converted to the Faith by means of *Potamiæna*, who appearing to them in the Night, invited them to embrace the Gospel.

Basilides converted.

As the weaker Sex thus triumph'd in *Alexandria*, so no less in *Africk*, in the Persons of *Perpetua* and *Felicitas*, two Ladies of *Tuburbis* in *Mauritania*; the former of noble Parentage, 22 Years of Age, and now a Nurse to a Son, and the other of inferiour Extract, and very big with Child. These two Ladies being remarkable for their Religion, were accus'd and brought before *Hillarian* the present Governor of *Africk*, together with four other *Christians*, namely, *Revocatus* Brother to *Felicitas*, *Saturninus* and *Satyrus* Brothers, and *Secundulus*, all Catecumens, and very young. The Ladies nobly resisted a thousand Temptations and Persuasions, and joyfully endur'd all the Miseries of a Dungeon, where they receiv'd the Comfort of Heavenly Visions, and converted *Pudens* the Jaylor; and notwithstanding *Felicitas* was newly deliver'd of a Child in Prison, she was order'd two Days after with the rest of them to be thrown to the wild Beasts in the Amphitheatre in *Carthage*: Only *Saturninus* was brought back from the Beasts and beheaded, and *Secundulus* dy'd in Prison. This was done March the 7th, in the 12th Year of *Severus*; of which we have a particular Account in the Acts of *Perpetua* and *Felicitas*, which are look'd upon as of great Authority. Thus the *Christians* suffer'd in *Africk*, and about the same Time, while *Hillarian* continu'd Governor, the common People with loud Out-cries demanded of him to take away from the *Christians* the Use of their Floors, or their Burying-places they then had: But, as *Tertullian* observes, God who hearkned to the Cries of the *Pagans*, render'd their Barn-floors useless; for he sent them no Corn for all that Year. *Tertullian* still continu'd a strenuous Defender of the *Christians*: but yet this

great

A.D. 205.
Severus 12.
The Martyrdom
of Perpetua,
Felicitas, &c.

Tertullian
inclines to the
Montanists.

great Man and Champion, who had gain'd such Infinite Reputation, and done such noble Service to the Church, now in the middle of his Age (perhaps 45 Years) began to incline towards the Errors of the *Montanists*, which soon caus'd him to separate from the Catholick Communion. The Fall and Separation of so famous a Person was a mighty Temptation and Discouragement to the Church in general; and the Causes of it are variously assign'd; some say, it was for his being disappointed of the Bishopricks of *Rome* and of *Carthage*; but this no ways agrees with his mortify'd Temper, and known Contempt of the World. St. *Jerom*, with most Probability, tells us, that the Envy and Reproaches he met with from the Clergy of the Church of *Rome*, first caus'd him to fall off from the Church and to joyn with *Montanus* and his Party, whose appearing Austerities were most agreeable to his rigid and violent Temper, and most exactly conspir'd with his severe Course of Life. Tho' he did not run into all the Extravagancies of *Montanus*, but pretended chiefly to restore the Apostolick Discipline, yet in his after-Writings he frequently speaks of *Montanus* as the *Paraclete* that was to come into the World, and violently declaims against the Catholicks, under the Name of *Psychici*, or *Animal* Persons, who took too much Liberty in their Manners and Devotions, stiling his own Party *Spirituales*, as more immediately guided by the Holy Spirit, and conversant in a more Divine and Spiritual Life.

A.D. 206.
Severus's Re-
gulations.

All this time the Emperor *Severus* diligently apply'd himself to the publick Affairs, spent a considerable time in visiting some Cities in *Italy*, in hearing Complaints, and doing of Justice; for which he is deservedly applauded by all Writers; particularly he was so exact as to Places of Trust, that he permitted no Man in his Dominions to sell his Honours and Dignities. He likewise erected many noble Works and Buildings in *Rome*, and other Cities, and had a special Regard to the Publick Good; and notwithstanding his Cruelty and Avarice, he perform'd many Parts of a wise Governor, and worthy Prince. Particularly he declar'd himself an Enemy to those Vices that wounded Persons Reputations, and made new Laws against Adulterers: And the Age was then so loose, that three thousand were indicted for that Crime. He took such Care in the Treasury, that notwithstanding his infinite Expences and Donatives, he left behind him more Money in the Exchequer than any of his Predecessors; and was so careful of Provisions, that he left in *Rome* such Quantities of Wheat, Wine, and Oil, as were sufficient to maintain the City for five Years. He kept so many Legions of Soldiers, that he had no Cause to fear any Foreign Potentate whatsoever; but to them he gave such Rewards and Privileges, as tho' for the present they strengthen'd his own Interest, yet prov'd afterwards extreamly prejudicial to the Commonwealth. For the Soldiers having formerly by the Management of ill Emperors contracted Sloth and Avarice, were by these Incouragements still more incited to violate the Sovereignty, to depose, destroy, and set up whom they pleas'd; which broke in pieces the Relicts of the ancient Discipline, and afterwards threw the Empire into such Confusions, as were never tolerably remov'd 'till the Reign of *Diocletian*.

Narcissus re-
turns to Jeru-
salem.

In the 14th Year of this Emperor's Reign, *Narcissus* Bishop of *Jerusalem*, after seven Years Retirement, in the Time of his third Successor *Gordius*, appear'd again in the City, as one risen from Death to Life. And being return'd from his Solitudes, he was prevail'd upon by the People again to take the Government of the Church upon him; being highly reverenc'd by them both for his strict and Philosophical Course of Life, and for the signal Vengeance which God had taken on his three Accusers. formerly mention'd. It is believ'd that *Gordius* was joyn'd with him, who dy'd shortly after; so that

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Still the Emperor *Severus* proceeded vigorously in the publick Affairs; A.D. 208. and having waded through a Sea of Blood to make way for his Family, he declar'd his two Sons Successors conjointly, and gave to *Geta* the Title of *Augustus*, and the same Power with *Caracalla*, whose Behaviour made him extremely uneasie. *Severus* joyns his two Sons with him, and goes into Britain. Not long after he receiv'd Advice, That the Northern Inhabitants of *Britain* were up in Arms, and had been so successful, that the standing Legions were in danger of being destroy'd. That therefore the Empire might not in his Reign be diminish'd by the Loss of an Island of such great Importance, he resolv'd to go thither in Person, tho' then aged and gouty; and the better to prevent the Enmity and Irregularities of his Sons, he took them along with him. The *Britains* understanding the Emperor's Approach, and dreading his Power, offer'd him an honourable Peace; but this Prince had such an insatiable Desire of obtaining the glorious Title of *Britannicus*, that he refus'd their Proposals. Upon his Entrance into the Country, he left his youngest Son *Geta* in the Southern Parts of the Province, which had continu'd in Obedience; and march'd with *Caracalla* against the Northern *Britains* and *Caledonians*; where with the cutting down Woods, making of Bridges, draining

Tertullian
inclines to the
Montanists.

great Man and Champion, who had gain'd such Infinite Reputation, and done such noble Service to the Church, now in the middle of his Age (perhaps 45 Years) began to incline towards the Errors of the *Montanists*, which soon caus'd him to separate from the Catholick Communion. The Fall and Separation of so famous a Person was a mighty Temptation and Discouragement to the Church in general; and the Causes of it are variously assign'd; some say, it was for his being disappointed of the Bishopricks of *Rome* and of *Carthage*; but this no ways agrees with his mortify'd Temper, and known Contempt of the World. St. *Jerom*, with most Probability, tells us, that the Envy and Reproaches he met with from the Clergy of the Church of *Rome*, first caus'd him to fall off from the Church and to joyn with *Montanus* and his Party, whose appearing Austerities were most agreeable to his rigid and violent Temper, and most exactly conspir'd with his severe Course of Life. Tho' he did not run into all the Extravagancies of *Montanus*, but pretended chiefly to restore the Apostolick Discipline, yet in his after-Writings he frequently speaks of *Montanus* as the *Paraclete* that was to come into the World, and violently declaims against the Catholicks, under the Name of *Psychici*, or *Animal* Persons, who took too much Liberty in their Manners and Devotions, stiling his own Party *Spirituales*, as more immediately guided by the Holy Spirit, and conversant in a more Divine and Spiritual Life.

A.D. 206.
Severus's Re-
gulations.

All this time the Emperor *Severus* diligently apply'd himself to the publick Affairs, spent a considerable time in visiting some Cities in *Italy*, in hearing Complaints, and doing of Justice; for which he is deservedly applauded by all Writers; particularly he was so exact as to Places of Trust, that he permitted no Man in his Dominions to sell his Honours and Dignities. He likewise erected many noble Works and Buildings in *Rome*, and other Cities, and had a special Regard to the Publick Good; and notwithstanding his Cruelty and Avarice, he perform'd many Parts of a wise Governor, and worthy Prince. Particularly he declar'd himself an Enemy to those Vices that wounded Persons Reputations, and made new Laws against Adulterers: And the Age was then so loose, that three thousand were indicted for that Crime. He took such Care in the Treasury, that notwithstanding his infinite Expences and Donatives, he left behind him more Money in the Exchequer than any of his Predecessors; and was so careful of Provisions, that he left in *Rome* such Quantities of Wheat, Wine, and Oil, as were sufficient to maintain the City for five Years. He kept so many Legions of Soldiers, that he had no Cause to fear any Foreign Potentate whatsoever; but to them he gave such Rewards and Privileges, as tho' for the present they strengthen'd his own Interest, yet prov'd afterwards extreamly prejudicial to the Commonwealth. For the Soldiers having formerly by the Management of ill Emperors contracted Sloth and Avarice, were by these Incouragements still more incited to violate the Sovereignty, to depose, destroy, and set up whom they pleas'd; which broke in pieces the Relicts of the ancient Discipline, and afterwards threw the Empire into such Confusions, as were never tolerably remov'd 'till the Reign of *Diocletian*.

Narcissus re-
turns to Jeru-
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draining of Meers, and by the Enemies Ambuscades, and Sickneſs, he loſt fifty thouſand Men, according to *Dion*. The old Emperor encounter'd theſe Miſeries and Difficulties with exceeding Bravery, and proſecuted his Attempts with ſuch a vigorous Reſolution, that he at length forc'd his Enemies to a Submiſſion, and likewise to deliver up a conſiderable Part of their Country, and all their Arms. This was effected in the 17th Year of his Reign; in which Year it is probably believ'd that *Philoſtratus*, the *Athenian* Orator, compos'd that famous Hiſtory or rather Legend, of the Life of *Apollonius Tyaneus*, which he ſays, was taken from the Commentaries of one *Damis*, and revis'd and improv'd by the particular Order of the Empreſs *Julia*.

A.D. 210. *Minutius Felix*, wrote an excellent Defence of the *Chriſtian* Religion, Severi. 17. entitl'd *Octavius*, in form of a Dialogue. ' It is a Conference between *Minutius Felix* writes for the *Chriſtian* Religion. ' a *Chriſtian* call'd *Octavius*, and a *Heathen* call'd *Cecilius*, at which *Minutius* ſits as Judge. The *Heathen* firſt us'd all the ſeveral Arguments and ' Evasions, as well as all the ſeveral Calumnies and Reproaches that ever ' had been urg'd in theſe Times againſt the *Chriſtians* Actions and their ' Religion. The *Chriſtian* on the other ſide gave full and convincing Answers to every Particular alledg'd; and withal ſhew'd the noble Triumphs ' of the *Chriſtians* in their innumerable Sufferings, far beyond the moſt ' hardy and courageous of the old *Romans*. This ſmall Treatiſe is written with rare Elegancy, and an agreeable Turn, and the Reaſons are ſet forth to Advantage, and beautify'd with a great deal of Learning; and as *Lactantius* obſerves, *Minutius* had been an admirable Defender of Religion and the Truth, had he entirely apply'd himſelf to this Study. In the ſame Year, according to *Mon. Tillemont*, *Tertullian* wrote his Book *de Pallio*, which was upon this Occaſion. He had lately left off the *Gown*, the Garment ordinarily worn in all Parts of the *Roman* Empire, and had put on the Cloak, the uſual Habit of Philoſophers, and of thoſe *Chriſtians* that enter'd upon a ſeverer State of Life; which caus'd him to be derided by them of *Carthage* for his Levity and Inconſtancy, in turning from one Courſe of Life to another. To vindicate himſelf therefore, he wrote this Diſcourſe, ' wherein he puts forth the Keenneſs of a Sarcaſtick Wit, and ' ſpreads all the Sails of his *African* Eloquence, retorting the Caſe upon ' his Accuſers, ſhewing the Antiquity, Simplicity and Gravity of this Habit, and ſeverely reprov'g the Luxury and Prodigality that had of late ' over-run all Orders and Ranks of Men. *Dupin* handſomly obſerves, that it ſeems to have been written rather to ſhew his Wit and Parts, than for any ſerious Defence of himſelf.

The Emperor *Severus* having been nigh two Years in *Britain*, and rebuilt the famous Wall begun by *Adrian*, he retir'd to *Eboricum* or *York*, where he grew weak, partly with Age and Travel, and partly with Grief, for the irreclaimable Life of his eldeſt Son. Hearing that the Soldiers had declar'd him Emperor, rouz'd with the Affront, he commanded him, with the Tribunes and Centurions, to be immediately brought before him; and when they implor'd Pardon upon their Knees, he briskly told them, *That he govern'd with his Head, and not with his Feet*, and ſo diſmiſs'd them. His Diſtemper increaſing, and perceiving his Death approaching, he cry'd out, *I have been all that a Man can be, but it is of no Uſe or Service to me now*. And ordering his Urn to be brought, wherein his Aſhes were to be enclos'd, and taking it in his Hands, he ſaid, *Little Urn, thou ſhalt now contain what the whole World could not before*. Then calling his Sons and his Friends about him, he made this remarkable Speech to them, *When I took the Empire upon me, I found it declining and languishing*;

ing

ing aged and decrepit, I leave it in a State firm and lasting to my Sons, if they prove good; if otherwise, feeble and sinking. His Pains increasing, especially in his Feet, he in vain call'd for Poison, according to *An. Victor*; and then glutted himself with gross Meats, which soon after ended his Life. The Death of Severus. Thus dy'd *Septimius Severus*, a Person both of extraordinary Vices and Excellencies, who is rather to be rank'd among the Great than the Good Princes. He dy'd in the Beginning of the Year 211, on the 4th Day of *February*, under the Consulships of *Gentianus* and *Bassus*, being 65 Years of Age, and having reign'd 17 Years, 8 Months and 3 Days, reckoning from the Time of his being declar'd Emperor by the Senate.

Perid. II. Upon the Death of *Severus*, his two Sons *Caracalla* and *Geta* were A.D. 211. both declar'd and acknowledg'd Emperors, who agreed to leave *Britain*, CARA- and return to *Rome* with the Ashes of their Father. The first thing they CALLA, did after their Arrival, was the *Apotheosis*, or Deification of their Father, the twenty second Roman Emperor. which was perform'd after the ancient and usual Custom; and because it so well shews the Religion and Paganish Superstition of the *Romans*, we shall here, out of *Herodian*, briefly recite the Particulars of this pompous Ceremony. First, the whole City was commanded to go into Mourning, The Apotheosis of Severus. being mix'd with some Festival Solemnity: Next, a pale Image of Wax, exactly resembling the deceased Emperor, was plac'd at the Entrance of the Palace, upon a stately Ivory Bed magnificently adorn'd with Cloth of Gold: On the Left Hand were seated the whole Body of the Senators in Black; On the Right, the Ladies of the highest Quality in plain white Habits, without Jewels or other Ornaments. This lasted for seven Days, during which Space the Physicians often resorted to the Image, as tho' it had been a living Patient, signifying every time, *That they had still less Hopes of the Emperor's Life than before*; at which Words the Mourners always have a Groan. At last, when the Physicians had declar'd his Death, the noblest and youngest of the *Senators* and *Equites* carry'd the Bed upon their Shoulders through the *Via Sacra* into the old *Forum*; on each side of which were erected two large Scaffolds, one fill'd with Lads, and the other with young Maids, all Children of the highest Quality, who after a most solemn and mournful manner sung Hymns and Songs in Honour of the Dead. These finish'd, the Senators and Knights again took up the Bed and carry'd it out of the City into the *Campus Martius*, where was erected a beautiful Structure of Wood, almost in the Form of a Pyramid, with several Stories. The first was square, and a sort of a Chamber fill'd with all sorts of combustible Matter, and the Outside richly adorn'd with Cloth of Gold, Ivory, Statues, and fine Pictures: The second had the same Ornaments, and was of the same Figure, only was somewhat less, with the four Sides open: Upon this was a third still less, and upon that a fourth; and so several other less Stories, till the last terminated in a Point. The Bed and Statue being plac'd in the second Story, fill'd with the richest Flowers, Plants, Odours, Gums and Spices, the *Roman* Knights rode on Horseback round the Pile in Order and Measure, according to the Sound of several Warlike Instruments: After them follow'd certain Persons in Chariots in Purple Robes, with Masks, representing to the Life the Faces of the most famous Commanders and Emperors among the *Romans*. These ended, the Successors in the Empire set fire to the Pile with Torches; the Consuls, Senators and Knights did the same to their appointed Side; so that all was in a Flame immediately, and at the same time from the Top of the Pile an Eagle was let fly, which was soon out of sight. This was accompany'd with infinite Shouts and Applauses; and the People being made to believe that it was that Eagle which carry'd the Emperor's Soul to

Heaven, from that Moment they paid him the same Worship that they did to their other Gods.

The unhappy
Government of
Caracalla and
Geta.

Caracalla and *Geta* were both young Men; the former now about twenty three Years of Age; in his Youth he had been noted for his compassionate Temper; but his Pity and good Nature soon forsook him, and he became one of the cruellest Monsters that ever reign'd. His Brother *Geta* was naturally of a milder and softer Disposition, and gaining the Affection of the People, *Caracalla* soon sought Means to destroy him by Poyson, and also endeavour'd to bribe the *Prætorian* Soldiers by many Presents and Favours, and withal gave them leave to live according to their Pleasure. So that the City soon found the dangerous Effects of a State being govern'd by two Princes of equal Power and Authority, and so contrary in their Tempers, that they continually endeavour'd each other's Death. In Matters of Justice and publick Administration, they were ever contrary in Opinion; and in chusing of Commanders and Governors, each sought to prefer his own Friends and Favourites, as likewise they did in the Election of Consuls and other Magistrates, which caus'd all Affairs to succeed according to Favour and Contention. By which Means insupportable Injuries and Disorders were daily committed, either of them persecuting the contrary Faction, without daring to punish those of their own Party, lest they should make them their Enemies; whence grew an universal Prejudice to the City and Province, and indeed in the whole Empire.

Tertullian
writes to *Scapula*.

As the *Romans* met now with daily Afflictions, so did the *Christians*; for the fifth Persecution, which with different Degrees of Severity had continu'd near 14 Years, was still kept up; particularly in *Africk* by *Scapula* the Proconsul of that Province. The Severities and Barbarities of this Man rous'd the Spirit of *Tertullian*, who thereupon wrote a neat and pathetical Book to him, which is still remaining to us. 'In the Beginning, he represented to him, That the *Christians* rather chose than fear'd Sufferings, and to change a temporal Life for an eternal; that therefore he did not direct his Discourse to him out of Apprehension for them, but out of an earnest Desire he had for the Salvation of the *Heathens*, since the *Christians* were oblig'd to love their Enemies, and to endeavour their Conversion. He then represented the Honesty and Simplicity of the *Christians*, and their hearty Prayers and Endeavours for the Prosperity of the Empire, with those particular Instances of Severity which the Divine Providence had lately inflicted upon it, which could not reasonably be suppos'd to have been sent upon any other Account, than to revenge the innocent Blood that had been shed; inciting him to Moderation by the Clemency and Indulgence of former Princes and Governors. Not long after, *Caracalla* forgetting the *Christians*, to follow other Cruelties, the Persecution ended; and, as *Sub. Severus* assures us, the Church of God had a long Peace of 38 Years, setting aside that little Interruption by the Emperor *Maximus* in the Year 235. At the Ending of this Persecution, *Origen* had a great Desire to see the Church of *Rome*, so venerable for its Antiquity and Renown, and accordingly came thither in the Time of Pope *Zephyrin*, where he staid not long, but return'd back to *Alexandria*, and to his accusom'd Catechetick Office, *Demetrius* his Bishop earnestly importuning him to resume it. His two renown'd Predecessors, *Pantænus* and *Clément*, were still living, tho' probably in different Parts of the World; but how long they liv'd, and what Deaths they dy'd, we have no certain Account. Also *Montanus* was still living, who had broach'd his Heresie forty Years before, and was now writ against by *Apollonius* a Greek Author, who confuted the Practices and Manners of him and his Followers. In the same Year

The fifth Per-
secution ceases.

Origen goes to
Rome.

Apollonius a
Christian Wri-
ter.

Year 211, *Serapion* Bishop of *Antioch* dy'd, after he had been possess'd of that See 21 Years; and was succeeded by *Asclepiades*, a Person of celebrated Reputation, who held that Dignity about six Years or more, and was the ninth Bishop of *Antioch* after the Apostles. Asclepiades the 9th Bishop of Antioch.

Origen being return'd from *Rome* to *Alexandria*, soon found his Employment to encrease, and Auditors to press in so fast, that he wanted Leisure for Retirement, Contemplation, and the Study of the Holy Scriptures; so that he was oblig'd to take in *Heracles* for his Assistant, who had been his Disciple, and was well vers'd in divine and human Studies, by which he divided the Labour between them, committing the younger and more untutor'd Catechumens to *Heracles*, and taking the maturer and older to his own Care. And now he made many Converts, as well of *Hereticks* as *Heathens*, particularly *Ambrosius*, noted for the *Valentinian* Heresie; so that great Numbers flock'd to him to make Trial of his fam'd Learning and Abilities, others to be instructed in the Precepts both of Philosophy and Christianity. And the better to qualify himself in Theology and the Understanding of the Holy Scriptures, he diligently set himself to learn the *Hebrew* Tongue, a Language little understood by the Fathers and the Learned in those Times; which he effected with extraordinary Labour, and to great Purposes. By this Means the Church of *Alexandria* flourish'd exceedingly, as likewise did the Church of *Jerusalem* about the same Time; of which we have the remarkable Account from *Eusebius* of one *Alexander*, a worthy Bishop of *Cappadocia*, who out of a religious Curiosity had resolv'd upon a Journey to *Jerusalem*, to visit the holy and venerable Antiquities of the Place, to which he was particularly excited by a divine Revelation intimating to him, that it was the Will of God that he should be assistant to the Bishop of the Place. For so it was, that the celebrated *Narcissus*, who had return'd six Years before to his See at *Jerusalem*, and was now 116 Years old, became incapable through his great Age and Infirmities duly to manage that Charge. *Alexander* approaching near *Jerusalem*, the *Christians* were warn'd by a Vision and Voice from Heaven, to go out of the City, and there receive him whom *Heaven* had design'd for their Bishop. This being done, and finding *Alexander*, they entertain'd and introduc'd him with all possible Kindness and Respect; and by the Importunity of the People, and the Consent of all the neighbouring Bishops, he became Colleague with *Narcissus* in the Government of the Church, who liv'd with him about three or four Years. This is the first express Instance we meet with in Church Antiquity of two Bishops sitting at once by Consent in the same See. *Alexander* held this Dignity with extraordinary Reputation about 39 Years, and was the 34th Bishop of *Jerusalem* after the Apostle *St. James*. Alexander made Bishop of Jerusalem.

In the same Year at *Rome* all possible Methods were made use of to reconcile the two Emperors *Caracalla* and *Geta*; till at length upon the 27th Day of *February*, *Caracalla* resolving to be freed from a Rival, found Means to kill his Brother, even in his Mother *Julia's* Arms, whither he had run for Shelter; having reign'd with him one Year and 23 Days. Immediately after the Fact, *Caracalla* rush'd out of the Palace, and run through the City to the Camp, where going directly to the Place where the Guards kept their Standards, and the Images of their Gods, he threw himself upon the Ground to thank them for his Deliverance. After which he desir'd the Soldiers to protect him, and with broken Speeches, like one recovering out of a Fright, gave them to understand, That he had at last dispatch'd his Enemies that sought his Life. Whilst they were musing and doubting, he put an end to all Scruples by his mighty Promises, telling them, That he desir'd only to live and die with them; and immediately gave them all that incredible

ble Mass of Money which his Father *Severus* had been collecting during his whole Reign. This Donative not only satisfy'd the Soldiers; but caus'd them to threaten the Senate into a Compliance, who out of Fear approv'd of *Geta's* Death, and justify'd the Murder. *Caracalla*, to appease all, perform'd many Acts of Mercy, and likewise deify'd his Brother, *being content*, as he declar'd, *that he should be a God above, so he was not alive upon Earth*. But all these Acts of Remorse were soon defac'd by his brutal Cruelty towards those who were but the least suspected of favouring his Brother; and all his Servants and Guards, with their Wives and Children, to the Number of twenty Thousand, were without Mercy put to Death. *Papinian* the renown'd Civilian, with many others of the most illustrious Families, were likewise executed upon the weakest Pretences. Whole Nights were spent in the Execution of bloody Edicts; and the dead Bodies of Persons of all Ranks and Ages were contemptuously thrown into Carts, and hurry'd out of the City, where they were burnt in Heaps without the Decency of common Ceremonies. So that the proud City of *Rome*, which had often dipp'd her Hands in the Blood of the innocent *Christians*, had now her Streets overflown with the Blood of her chiefest Citizens; and was tramp-
 A.D. 213. led upon by one of the greatest Monsters in the Universe. *Caracalla* being
 Caracal. 3. generally detested in the City, in the third Year of his Reign, resolv'd to
 He travels into take a Journey through the Provinces of the Empire; and his first Progress
 Gaul. was into *Gallia Narbonensis*, where for the Time he tarry'd, he perform'd as great Mischiefs as he could. He kill'd the Proconsul of the Province, and broke in upon the Privileges of several Cities; and when he had gain'd the Hatred of the whole Province by his tyrannical and cruel Deportment, he return'd back to *Rome*, before his Expedition into *Germany*, as several learn'd Antiquaries are of Opinion.

In the same Year there hapned a celebrated Disputation between *Caius*,^{Ensch. Jerom.} an Orthodox Presbyter of the City, and Disciple to *Irenaeus*, and one *Pro-*
 The Montanists excommunicated together with Tertullian, *clus*, who was, one of the Heads of the *Montanist* Party, wherein the latter being vanquish'd, was together with all the Followers of that Sect, excommunicated by the Church of *Rome*, and even *Tertullian* himself among the rest, as he sufficiently intimates in his Piece *de Jejuniis*. This, to a Person of so rigid and unyielding a Temper as *Tertullian*, was so far from reclaiming or recovering him, that it made him more fierce and implacable than ever against the Orthodox and Catholicks, looking upon them as far too licentious in their Lives, and himself and his Party as the only true Practicers and Restorers of Discipline and Devotion. Accordingly he wrote four Treatises principally against the Catholicks, viz. of *Modesty*, of *Monogamy*, *Exhortations to Chastity*, and of *Fasts*. In his Book of *Modesty*, ' he endeavour'd to prove against the Church, that it had no Power to re-
 Who writes against the Orthodox. ' mit the Sins of Fornicators and Adulterers, and that such as fell into these
 ' Crimes after Baptism, could not be admitted into the Communion of the
 ' Church how penitent soever they were. In his Book of *Monogamy* and
 ' *Exhortations to Chastity*, ' he absolutely condemn'd second Marriages as be-
 ' ing Adultery. In his Discourse of *Fasts*, ' he commended the excessive
 ' Fasts of the *Montanists*, who made several *Lents*, observing the Stationa-
 ' ry Fasts, as if they had been expressly enjoin'd, making them to continue
 ' till Night, and eating upon those Days only Bread and Fruits, and drink-
 ' ing only Water. As *Tertullian* continually declin'd in the Opinion of
 A.D. 214. the Church, so *Origen* daily improv'd, and became the Wonder of all Men;
 Caracal. 3. and having with infinite Labour and Industry examin'd all Parts of the Ho-
 Origen compos- les his Tetra- ly Scriptures, he compos'd that great and famous Work call'd the *Tetrapla*;
 pla. which was a Bible, wherein by the Side of the *Hebrew* Text, he had transcrib'd in different Columns, the Translation of the *Septuagint*, that of *Aquila*,

quila, that of *Symmachus*, and that of *Theodotian*, distinguish'd all by Verses, to which he afterwards made great Improvements and Additions. This and other Works extreamly encreas'd his Reputation, and drew great Numbers of learned Men from all Parts to *Alexandria* to converse with him, and to be instructed by him. About this Time came a Messenger from the Governor of *Arabia* with Letters to *Demetrius* the Bishop, and to the Præfect of *Ægypt*, desiring that with all speed *Origen* might be sent to impart the *Christian* Doctrine to him; so considerable had the Fame of this great Man render'd him abroad in Foreign Nations. Accordingly he went into *Arabia* with great and solemn Attendance; in which Nation having perform'd his Business, he return'd to his Charge in *Alexandria*. He goes to preach in Arabia.

In the mean time the Emperor *Caracalla* pursu'd his intended Journey through the Empire; and taking his Way towards *Germany* and the *Danube*, there at first, to win the Hearts of the Country People, he follow'd the Fashions of that Country, took upon him the *German* Habit, and chose such of the *Germans* as were most strong and active, for his Guard. He sought also to gain the Affections of the other Soldiers, by shewing himself affable and sociable, personally assisting them in their Labours, joyning in their Diet, and doing many Things like a hardy Man and a Soldier. By which Means he became popular in the main; but he could not withhold himself from many Extravagancies and Cruelties, as putting certain eminent Men among the *Germans* to Death, and massacring a great Number of their Youth whom he had got together on pretence of lifting them into his Service. From *Germany* he pass'd through *Thrace* into *Macedonia*, where he foolishly pretended to imitate *Alexander the Great* in all his Actions; and had a Body of 16000 *Macedonians* about him, whom he call'd his *Phalanx*, in Imitation of that ancient Body of *Macedonian* Foot so call'd. From thence he cross'd into the Lesser *Asia*, where at *Pergamos* he sacrific'd to *Æsculapius* for the Recovery of his Health. For now he began to be afflicted with several strange sorts of Diseases; which beginning in *Germany*, made some Persons believe that the Inhabitants of that Country had turn'd his Brain by their Charms and Incantations. It is more probable that *Caracalla's* Crimes made him horribly uneasie, and that the Disturbance they gave him, at length affected his Head; for he was frequently affrighted with dreadful Visions, and often imagin'd that he saw his Father and Brother come upon him with drawn Swords. His restless Fears drove him to make use of Magical Arts to raise the Dead; and amongst others, he call'd for the Ghosts of his Father and of *Commodus*. His Brother's Ghost came up with his Father's, tho' uncall'd for; and tho' they said nothing, they join'd in tormenting him, whilst the Ghost of *Commodus* bad him aloud prepare for Vengeance. It is no wonder then, that neither Supplications nor Gifts, nor Ceremonies, could cure this Malady; that neither *Apollo-Gryneus*, nor *Æsculapius*, nor *Serapis*, could give *Caracalla* any Ease, tho' he sent noble Presents to each of them, and was initiated with the greatest Superstition in all their Rites. So that *Dion* the *Gentile* Historian himself confest, That God more regarded the Actions of *Caracalla* than his Gifts. In this restless Condition he shifted about from Place to Place till his Death, and going to *Troy*, he there in all his Actions imitated *Achilles*, travelling more like a Player than an Emperor, which Levity caus'd the Derision of some, and the Indignation of others. In the following Spring he hasted to *Alexandria*, where he resolv'd upon an unheard-of Piece of Revenge against the Inhabitants, for their Jests, and contemptible Names they had given him. At his Arrival, he was solemnly receiv'd with great Joy and a mighty Concourse of People, gathered Caracalla's Journey.
A.D. 215. Caracal.†.
He is tormented with Ghosts.
A.D. 216. Caracal.‡.

His detestable
Actions at A-
lexandria:

And in the East.

ther'd together from many Parts. Here he offer'd several Sacrifices, and shew'd many great Favours to the Inhabitants; but shortly after, assembling them to see some publick Games, he caus'd them to be suddenly surrounded by his Soldiers, and infinite Numbers of all Ages and Degrees were miserably cut in Pieces, to the vast Astonishment and Terror of the whole Country. After this monstrous Action, he pass'd into *Syria*; and being desirous to signalize himself by some memorable Exploit, he sent to *Artabanus* King of *Parthia*, to desire his Daughter in Marriage, declaring *That he was coming to solemnize the Nuptials*; and that King being perswaded to meet the Emperor in a large Plain with a splendid Concourse of Nobility, unarm'd Soldiers and People, he suddenly set upon them with his Army, and made a most terrible Slaughter, *Artabanus* himself hardly escaping. For this Piece of Treachery, he assum'd the Title of *Parthicus*, as he had before that of *Germanicus*, for killing some of the *German* Nobility.

Origen retires
to Cæsarea.

He is recall'd by
Demetrius.

Caracalla slain.

The barbarous Cruelties of this Emperor at *Alexandria* drove *Origen* ^{Ensb.} from that City; and not knowing any Place in *Ægypt* that could afford him Shelter, he retir'd into *Palestine*, and fixt his Residence at *Cæsarea*. Where his admirable Abilities being soon discover'd, he was requested by the Bishops of those Parts, tho' but then in the Capacity of a *Layman*, publickly in the Church, and before themselves, to expound the Scriptures to the People. The News hereof was immediately carry'd to *Alexandria*, and highly resented by *Demetrius* the Bishop, who by Letters expostulated the Case with *Theoctistus* Bishop of *Cæsarea*, and *Alexander* Bishop of *Jerusalem*, as a thing never heard of before in the *Christian* Church. They in their Answer put him in mind, that it was no such unusual Thing for *Laicks* to preach by Order, and in the Presence of Bishops, whereof they gave him particular Instances. All which did not satisfie *Demetrius*, but he by Letters commanded *Origen* to return, and sent Deacons on purpose to urge him to it; whereupon he came back, and apply'd himself to his wonted Charge. Before his Return he found a new Version of the Old Testament into *Greek*, in a Vessel among other *Greek* and *Hebrew* Books at *Jerico*. It was done by some unknown *Jew*, and was the fourth *Greek* Version of the Old Testament since our Saviour's Nativity; it was found in the 7th Year of the Emperor *Caracalla*, *A.D.* 217. About which time, or very shortly after, ^{Herod. &c.} *Caracalla* met with the Reward of all his Wickedness, by the Contrivance of *Macrinus*, one of his chief Commanders, and the Hands of *Martialis*, who stabb'd him whilst he was retir'd from his Company to ease Nature. This was the End of one of the cruellest Monsters in the universe; and we can't but admire the just Judgment of Heaven in cutting off the Posterity of *Severus* in the first Generation, who had labour'd by all possible Methods, just and unjust, to secure a lasting Empire to his Family. *Caracalla* died on the 8th Day of *April*, under the Consulships of *Præfens* and *Extricatus*, being 29 Years of Age, and having reign'd six Years, two Months, and four Days.

A.D. 217.
MACRI-
NUS,
the twenty third
Roman Empe-
ror.

III. Shortly after the Death of *Caracalla*, *Opilius Macrinus*, the chief ^{Dien. Herod. Capitol.} Contriver of the Assassination, upon Supposition of his Innocence, was chosen Emperor by the Army, and likewise acknowledg'd by the Senate at *Rome*. He was now about 53 Years of Age; a Person of an obscure Parentage, and a *Moor* by Birth, who with small Desert and much Favour obtain'd the Office of *Prætorian* Præfect, and by Treason and Chance arriv'd at the Empire. He also nominated his Son *Diadumenianus*, a Youth of ten Years of Age, for his Companion and Equal in the Empire, to whom he gave the Name of *Antoninus*, because that Name was highly acceptable

ceptable to the *Romans*. Not long after *Macrinus's* Election, *Artabanus* King of *Parthia* came down with a mighty Army upon the Frontiers, threatening to be reveng'd upon the *Romans* for all the Injuries he had receiv'd under *Caracalla*. *Macrinus*, who wanted both Courage and a good Cause, readily sent back all the Prisoners, desiring the Friendship of *Artabanus*, and charging all upon his Predecessor; but the *Parthian* King, knowing the Weakness of the *Roman* Army, requir'd more ample Reparations, and coming forwards as far as *Nisibis*, the *Romans* were beaten in several Engagements, and *Macrinus* was glad to purchase a Peace by distributing among the *Parthians* a Sum exceeding a Million and a half of our Money. After this, and some little Advantages obtain'd against the *Armenians*, *Macrinus* with his Son repair'd to *Antioch*, where he principally follow'd the Pleasures of the Place, neglected the Government of the Empire, and delay'd his Journey to *Rome*, tho' he was often solicited, both by Letters and his own Soldiers, to come to the City. In which he committed a great Error; for his staying to partake of the Debaucheries of *Antioch*, and his ill-tim'd Severities to his Soldiers, prov'd the Occasion of his Ruin a few Months after.

His Mismanagement-

In the same Year it is believ'd, that *Asclepiades* Bishop of *Antioch* dy'd, after he had worthily fill'd that See about 6 or 8 Years; and was succeeded by *Philetus*, who held that Dignity about 8 or 10 Years, and was the tenth Bishop of *Antioch* after the Apostles. In the same Year also *Mon. Tillemont* places that remarkable Story of *Natalis* a Confessor at *Rome*, which *Eusebius* in the latter End of his fifth Book relates from an anonymous Author. This *Natalis* had been seduc'd by *Asclepiodotus* and *Theodotus* a Banker, both Disciples of that Heretick formerly mention'd, *Theodotus* the Currier, who perswaded him to be made a Bishop of their Sect, upon consideration of a certain Monthly Salary. Being thus beguil'd by the Bait of Primacy, as well as Profit, God, who was particularly merciful to the Asserters of his Son's Honour, was pleas'd first to admonish him by Visions; and after that, to torment him all Night by his Angels, in order to his Recovery and Restoration. Infomuch, that rising very early, with Sackcloth and Ashes, and a Flood of Tears, he cast himself down before *Zephyrinus* Bishop of *Rome*, and also before the Clergy and Laity; using all Methods to move the Compassion of the Injur'd Church. And after many Intreaties and Supplications, and shewing the Prints of the Stripes he had received by the Instruments of Heav'n, he was with much Difficulty receiv'd again into the Communion of the Church. As for *Theodotus* the Banker, he formed a new Sect of his own, and added some Things to the *Theodotians* formerly mention'd, as particularly that *Jesus Christ* was inferior to *Melchisedeck*, who was, according to his Opinion, Eternal without Father or Mother, and the Advocate of Angels; and that *Jesus Christ* was pure Man, and exercis'd the Office of Advocate only for Men. For which Reason his Followers obtain'd the Name of *Melchisedecians*.

Philetus the tenth Bishop of Antioch.

The Story of Natalis.

The Melchisedecians.

In the mean time the Emperor *Macrinus* daily lost ground in the Reputation of all wise Men; but that which most promoted his Downfall, was the Artifices of *Mesa*, Sister to the late Empress *Julia*, who upon the Death of *Caracalla* had retir'd to *Emesa* in *Phenicia*, with all her Family and her vast Estate which she had gain'd by living above twenty Years in the Emperor's Court. Her Family consisted of two Widow Daughters, *Soemias* and *Mamea*, and their Sons *Bassianus* and *Alexianus*, one 14 and the other 12 Years of Age. *Emesa* was a City famous for worshipping the Sun in the Shape of a *Black Conical Stone*; which *Idol*, they said, came down from Heaven, and was call'd *Elagabal*, or the *Forming God*. Now *Bassianus* being a Priest of that Temple, he obtain'd the Name of *Elagabalus*.

A. D. 218. Macrin. 1/2. Macrinus declines.

Diogen. Herod. &c.

lus, or as some write it, *Heliogabalus*; and he was much admir'd by the Roman Soldiers for his fine Shape and Beauty. *Mæsa* finding the Soldiers to affect him, that she might lose no Advantage, readily prostituted her Daughter's Honour by reporting that he was the real Son of *Caracalla*; and by means of large Sums, great Promises, and producing her Grandson in the Roman Camp near *Emesa*, she procur'd the Soldiers there to proclaim him Emperor, under the Name of *M. Aurelius Antoninus*; which was done on the 15th Day of *May*, 218. *Macrinus* at first condemn'd that Faction rais'd only by a Woman and a Boy, and thought it sufficient to send a Commander call'd *Julian* to chastize the Revolters; but for want of his own Personal Appearance, the Soldiers under *Julian* were soon corrupted, cut off their General's Head, and went over to *Elagabalus*. This oblig'd *Macrinus* immediately to make use of his whole Power; but he wanting Courage himself, and his Army an Inclination to fight, he was entirely defeated; and flying with all Secrecy and Expedition towards *Rome*, where his Arrival was desir'd, he was overtaken at *Chalcedon*, and both he and his Son put to Death. This hapned on the 7th Day of *June*, under the Consulships of Himself and *Adventus*, he being fifty four Years of Age, and having reign'd but one Year and two Months, wanting three Days.

He is slain.

ELAGA-
BALUS,
the twenty
fourth Roman
Emperor.

Immediately after the Death of *Macrinus* and his Son, *Elagabalus*, by <sup>Herald
&c.</sup> the Advice of his Grandmother *Mæsa*, wrote to *Rome* in the most obliging manner imaginable; which notwithstanding was ill digested by the Senate and People, who much more desir'd the Government of *Macrinus*. But finding they were unable to resist such a powerful Party, they yielded Obedience to *Elagabalus*, of whom they conceiv'd some Hopes, both upon the Account of his good Shape, and for his Name of *Antoninus*. By reason of his Youth, many Things were at first order'd by the Advice and Directions of *Mæsa* and her Favourites, who settling the unquiet Affairs of the East, hastned towards *Rome* with the young Emperor; but being constrain'd to winter at *Nicomedia* in *Bitthynia*, he there by several Instances manifested his scandalous and irreclaimable Life. He was but fourteen Years of Age when he was elected; and as he was the youngest, so he was the most loose and profligate Emperor that *Rome*, or perhaps the World ever saw. His Life is one continu'd and amazing Instance of the most superlative Effeminacy, and the most unaccountable Extravagancy; and it cannot be determin'd which was most notorious, his unbridled Obscenity, his boundless Prodigality, or his fantastical Foolery. It affords a melancholy View of Mankind, that when left to themselves and abandon'd to their Lusts, no Sense of Honour, no Regard of Humanity or common Decency, can restrain them. And that which made these Things the more wonderful in this Emperor, was, that an extraordinary Vein of Superstition run through all his Actions; so that whilst he liv'd like a Brute, he would needs seem pious and religious.

His Character.

His Mother *Soæmias* was infamous like himself, but his Aunt *Mamæa* was a Woman of admirable Virtues; and tho' the Domestick Examples she had been us'd to, were far from being excellent, yet she kept herself uncorrupted in the midst of so much Impurity, and took a strict Care to keep her Son *Alexianus* the same. She was not only virtuous according to the Heathen Notions of Virtue and Goodness, but her Aims were infinitely higher. Being a *Syrian* born, she could not but be acquainted with the Affairs both of *Jews* and *Christians*; and having heard of the great Fame of *Origen*, was extremely desirous to see him, and hear him concerning Religion, that she might truly understand it, and know what it was, for which
the

the World had him in such Veneration. And for this Purpose, before the Emperor's Departure from the East, she sent for him from *Alexandria*, Mamma sends for Origen into Syria. ordering a military Guard to conduct him to *Antioch*, where he staid with her some considerable Time; and having fully open'd the Doctrines of *Christianity*, and given her many Demonstrations of the Faith of its Professors, to the great Honour of God and Religion, he was honourably dismiss'd, and permitted to return to his old Charge in *Alexandria*. It is probable that she was baptiz'd; since several Writers do account her a *Christian*, and her Piety is so highly commended by *Eusebius* a *Christian* Bishop; besides, she was so great a Patrons, that she protected the Church from all Persecution during all her Son's Reign. Some late Writers are of Opinion, that this Interview between *Origen* and her was several Years after this Time; but *Mon. Tillemont* in his 16th Note upon his Life of *Origen*, has given sufficient Reasons to place it in this present Year 218. In which Year, it is believ'd that *Maximilla*, one of the two great Prophetesses of the *Montanists*, dy'd. In the same Year also, or the following, *Zephyrinus*, Bishop of *Rome*, dy'd, after he had held the Dignity 18 Years, and was succeeded by *Calistus*, an *Italian* of *Ravenna*, Son of *Domitius*, who continu'd in the See 5 Years, and was the 15th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. Calistus the 15th Bishop of Rome.

Elagabalus having pass'd the Winter at *Nicomedia*, in the following A.D. 219. Spring came to *Rome*, where he made large Distributions, and noble Spectacles of all sorts; but his only Concern for any Thing that might claim the Name of Business, was to do Honour to his *Syrian* Stone-Idol, by which he represented the *Sun*; to which with all possible speed he erected a magnificent Temple. To this Temple he repair'd every Morning, and offer'd Hecatombs of Oxen, with an innumerable Quantity of Sheep, which he laid on Altars loaded with the richest Spices, and wash'd with the noblest Wines, which were consum'd with incredible Profusion, that the greater Honour might be paid to this Image. These extravagant Superstitions, celebrated with all sorts of Musick and Dancings perform'd by *Phœnician* Women, were so much the more insupportable, by how much *Elagabalus* made them burthensome to the Persons of the highest Quality; for the whole Body of *Senators* and *Equites* were oblig'd to attend these Ceremonies as often as the Emperor thought fit to call them. Besides this Temple near the Palace, he built another in the Suburbs to his God, whither annually in the Heat of Summer the original Image, which he had brought from *Emesa*, was carry'd, where the Procession was as pompous as possible: For the Idol was plac'd alone in a triumphal Chariot most exquisitely adorn'd; and the Emperor held the Reins himself, running backwards by the Chariot-side, that he might the more frequently view his Deity; all which was accompany'd with the Images of all other Gods, and the most sacred and valuable Treasures of the *Roman* Temples. The *Gentile Romans*, who had been educated with Sentiments of Reverence towards their other Gods, were extreamly mortify'd, to see, that whatsoever they held dear or sacred in their Idolatrous Worship, must all now be sacrific'd to this new Image. They could have been satisfy'd to have worshipt it as the Tutelar Deity of the *Emeseni*, and as such to have erected a Temple to it; but to prostrate all their other Idols to this single one, was, as they thought, abominable. Yet nothing less would satisfy *Elagabalus*, who accounted all their ancient Gods as only Servants and Attendants to his; tho' some of them were so much favour'd, as to be chosen either for a Wife or for Companions to this. He was also so vain, as to hope to comprehend the *Jewish* and the *Samaritan* Religions in his own, and therefore perhaps it was that he circumcis'd himself, and superstitiously

stitiously abstain'd from Swines Flesh; for he was desirous to put the Rites of all Religions in practice, that he might the more easily bring them that were of other Religions, to pay a Reverence to his own Deity. It is probable that he would have been baptiz'd too, vainly imagining that by that Means he might seduce the *Christians* to the Worship of his Idol; and perhaps he was, if there were any Apostates profligate enough to betray their Faith to gratifie his fantastick Humour. As for the other Impieties and Monstrosities related of this Emperor, the Hints we have before given, are sufficient in this Place; they being so much below a Prince, and also a reasonable Man, that they ought to be bury'd in Oblivion.

A.D. 221. In the third Year of this Emperor's Reign, *Dion* relates a strange Story of an Apparition of *Alexander the Great*, or some *Dæmon* in his Shape, near the River *Danube*, who with four hundred Companions, dress'd and dancing like *Bacchanals*, pass'd through *Mæsia* and *Thrace* to *Byzantium*, without any Endeavours of Opposition from the Soldiers and Governors, who allow'd them all Accommodations in their Journey. Then passing the Sea to *Calcedon* in *Asia*, there, after several peculiar Ceremonies perform'd, and putting a wooden Horse into the Ground, they wholly disappear'd. In the same Year a noted *Christian*, call'd *Julius Africanus* of *Palestine*, obtain'd a Deputation from the Emperor to cause the City of *Emmaus* near *Jerusalem* to be repair'd, which was afterwards call'd by the Name of *Nicopolis*. This *Africanus*, about the same Time, compos'd an exact Chronicle divided into five Books, from the Beginning of the World, to the third Year of the Reign of *Elagabalus*, wherein he gave a brief Account of the most remarkable Accidents from the Creation, to the Time of *Jesus Christ*, and related in few Words all that hapned from our Saviour's Time, to that wherein he wrote. We have not this famous Work under *Africanus's* Name; but *Eusebius* has inserted it almost entire in his *Chronicon*, altering and adding some few Things, and correcting some of his Mistakes. Besides his Chronicle, he afterwards wrote two Letters, one to *Aristides*, to reconcile the seeming Difference between *St. Matthew* and *St. Luke*, concerning our Saviour's Genealogy; and the other to *Origen*, to shew the Fabulousness, or at least the Uncertainty of the History of *Susanna*.

Elagabalus
adopts his Cousin
Alexianus.

In these Times *Elagabalus* having rendred himself odious and despicable to all Men, was prevail'd upon by the Artifices of his Grandmother *Mæsa*, to adopt his Cousin-German *Alexianus*, tho' but two Years younger than himself, and to make him *Cæsar* and his Successor, giving him the Names both of *Alexander* and *Severus*. This strange Adoption was readily confirm'd by the Senate, but in a short time it much displeas'd *Elagabalus*; for he found the Dispositions of young *Alexander* too virtuous for him, and that the growing Hopes of that wonderful Youth would soon eclipse his Glory. This put him upon many foolish as well as impious Projects to destroy him; but fearing that the Senate might ruin his Designs, by chusing another Emperor, he resolv'd to anticipate them, and in the fourth Year of his Reign, *Ann. 222*, he suddenly banish'd the whole Senate out of the City, without allowing them to make the least Preparations for Travelling. Shortly after, having unsuccessfully endeavour'd to poison *Alexander*, that he might found the Soldiers, he reported that he was dead, which immediately rais'd a Mutiny among them, to appease which, he immediately took *Alexander* along with him in a glorious Chariot to the Camp; where the Soldiers Acclamations were solely directed to his Cousin, and no Respect shewn to himself; which so enrag'd him, that he threatned the Authors of the Mutiny with the severest Punishments. But the Tempest was grown too high, and the Army was resolv'd to rid

Lamp.
&c.

rid this World of the Monster, and thereupon ran furiously after him, intending to kill him where-ever they found him. In a short time they found him with his Mother hanging about him in a Sink of the Army, whither he fled, hoping to escape by that secret Way; but the Passage being too narrow, he was stopt, and the Soldiers immediately cut off his and ^{he is slain.} his Mother's Head, dragg'd their Bodies through the Streets, after the most ignominious Manner, and at last threw his headless Trunk into the common Sewers that led into the River, with a Weight ty'd to it, that it might never rise again and be bury'd. Thus dy'd *Elagabalus*, the most vile and abominable Prince in the World, out of Hatred to whose Memory, a Decree was made by the Senate and People of *Rome*, *That thenceforward no Emperor of Rome should be called by the Name of Antoninus*. His Death hapned on the 11th Day of *March*, being in the 18th Year of his Age, and having reign'd three Years, nine Months, and four Days.

IV. Immediately after the Death of *Elagabalus*, young *Alexander* A.D. 222. was by an universal Consent acknowledg'd Emperor of *Rome*, being ALEX- now about sixteen Years of Age, and a Prince of such admirable Virtues ANDER, and Qualifications, that they ought not to be pass'd over in an *Ecclesiasti-* ^{the Twentieth-} *cal History* without particular Notice. This Prince having the most cele- ^{fifth Roman} *brated Men* for his Masters and Tutors, became skilful in all Arts and ^{Emperor.} Sciences, and was so considerable for his Parts and Abilities, that at the Beginning of his Administration, he rather seem'd a wise old Man than a Youth. By the Advice of his wise Mother *Mamea*, he chose the worthiest and most experienc'd Persons of the Empire for his Council; and never acted any Thing without their Opinion, notwithstanding his own Absolute Authority, and that he was so judicious and sagacious himself, that scarce any Man could impose upon his Understanding. By the Assistance of his great Counsellors, he immediately set about a general Reformation; and first, he sent back all the Foreign Images that had been brought to *Rome*, to their respective Cities and Temples; then he remov'd all those impure Ministers of *Elagabalus*, the Eunuchs, the Buffoons and *Pantomimes*, with an incredible Number of lewd Women, that had been brought ^{His admirable} into the Palace. He wou'd admit none to pay their Devoirs to him, his Wife, or Mother, but Persons of Honesty and known Reputation; solemnly forbidding by the publick Cryer all such as knew themselves to be otherwise, to approach his Presence, threatening that if he once discover'd them, it should cost them their Lives. And that he might remove all Corruptions of Manners, he destroy'd the Use of mixt Baths in *Rome*; where both Sexes bath'd together; all which had been prohibited by some of the good Emperors, but were reviv'd by his infamous Predecessor. He restrain'd the ordinary Charges of the Court, and reduc'd the Palace to an excellent Order; abridging the superfluous Expences introduc'd by the Luxury of former Emperors. He apparell'd himself with great Plainness and Modesty, alledging, *That Government consisted in Virtue, and not in costly Attire*; wherefore he wore no Jewels, nor wou'd permit any in his Chamber, and accounted it a great Vanity, *That a Thing so small in Quantity should be so large in Price*. He never made use of golden Cups, nor allow'd above 200 Pound Weight of Silver Vessels in his Palace; so that at publick Entertainments he usually borrow'd both Plate and Servants of his Friends. He was highly affable and courteous in his Temper, familiarly visited all Persons of Worth, and permitted any Man personally to inform him of their Business; and finding their Demands reasonable, he perform'd their Requests; if otherwise, he calmly debated the Matter

with them, and shew'd them their Errors. He kept a private Memorial of the Names of such as ought to be consider'd for their Services, and the Presents made to deserving Persons, which he frequently view'd; and when he found any to whom he had given nothing, or not answerable to their Merits, he call'd them to him, asking, *Why they were so backward in demanding a Reward; and why they would suffer him to continue in their Debt?* He took Care of the Education of great Numbers of poor Children, and was very bountiful to all indigent Persons of Merit; and he is observ'd every Day to have done some Good to others, in which he exceeded the renown'd *Titus*, by having the Happiness of a longer Reign.

His Care of the Publick.

As the Bounty of this Emperor extended to all, so did his Care to all publick Officers and Magistrates, in the Choice of whom, his Opinion was, *That they were most fit for publick Places who declined them, not those who sued for them;* to which he frequently added, *That such only ought to be advanced, who could discharge their Offices by themselves, and not by Deputies.* That he might be exact in chusing Men, when he appointed Governors of Provinces and Cities, he publish'd the Names of the Persons design'd, desiring and encouraging all Men to make all just Objections against them, and to prove their Accusation; with this proviso, that if they did not make good their Charge, and if it proceeded from Malice, the Accuser shou'd be immediately beheaded: *For*, said he, *since Christians and Jews use such careful Methods in the Choice and Ordination of their Priests, it is most reasonable that the like Course should be taken in the Choice of Rectors of Provinces, to whom are committed the Lives and Fortunes of those under their Subjections.* He wou'd in no Case permit Offices and Places to be bought and sold; *For*, declar'd he, *He who buys his Office must needs sell Justice: I cannot bear any Merchants in Authority, which if I tolerate, I cannot afterwards condemn their Actions; and I shall blush to punish that Person who bought, since I once permitted him to be a Buyer.* He was also a severe Punisher of such Magistrates as were guilty of any corrupt Practice; and frequently said, *He had always his Finger in readiness to pluck out the Eyes of that Judge who was partial, or received Bribes and Gratuities;* in which he was so strict, that when *Arabinus*, a Person accus'd of Bribery, came to pay him his Respects, he cry'd out in a violent Passion, *Arabinus not only lives, but takes me for such a senseless Prince, as to appear in my Presence.* He banish'd one of his Secretaries for forging a Bill in his Council, and caus'd the Sinews of his Fingers to be cut through, that he might never be able to write after. And because the Corruptions of publick Officers were of such dangerous Consequence, he often declar'd, *That since their Trusts were so great, in most Cases, the Loss of their Places was an insufficient Punishment, that nothing could recompence for such Mischiefs, but the Loss of their Lives.* Accordingly, he commanded one of his Servants, who had received a hundred Crowns of a Soldier for a Bribe, to be hang'd in the High-way, where his Servants commonly pass'd to his Houses out of the City. Nor would he spare his chief Favourite *Turinus*, who for taking Money for a Place, and not performing his Part in it, was adjudg'd by him to be bound to a Stake in the main *Forum*, and to be smother'd to Death with the Smoke of green Wood and wet Stubble, the Publick Crier in the mean time proclaiming, *He who sold Smoke, dies by Smoke.* By these Acts of Justice, as well as many others of Mercy and Generosity, he gain'd the Affection and Admiration of all Men.

His Religion, and Regard to Christianity.

Amidst so many Virtues and Excellencies, this Emperor could not want a proportionable Degree of Religion, which was really *Pagan*, but not so per-

pernicious to the true Religion as that of *Antoninus Philosophus*; for by Means of his Mother *Mama*, he shew'd a particular Esteem for *Christianity*, and had the Images of *Abraham* and *Jesus Christ* in his Closet, where he perform'd his daily Devotions; but as a purblind Man, without full Knowledge, he plac'd *Christ* among *Orpheus*, *Apollonius Tyanæus*, and his other Deities. Tho' *Alexander* did not believe in *Jesus Christ* as a Saviour, yet he reverenc'd him as a Law-giver, whose Institutions excell'd all those of the *Gentile* Philosophers. That Command, on which all the Law and the Prophets depend, DO NOT THAT TO ANOTHER, WHICH YOU WOULD NOT HAVE ANOTHER DO TO YOU, he was so fond of, that when he punish'd any Man for Acts of Injustice, the Crier was commanded publickly to pronounce it in the Court; and that it might be the more regarded, he order'd it to be inscrib'd upon his Palace, his Courts of Judicature, and his publick Works and Buildings. He had such a good Opinion of *Christianity*, that he once design'd to erect a Temple to JESUS CHRIST in particular; but his Soothsayers hinder'd him by giving a Reason, which coming from a *Pagan* Author, is a noble Character of the *Christian* Faith, 'That if the *Christians* were ever publickly allow'd to have Temples of their own, the Temples of the *Roman* Deities would be forsaken, and the Empire would soon embrace *Christianity*. Tho' this hinder'd the Emperor from building Churches to the Honour of *Jesus Christ*, he was not willing that any already built should be pull'd down. For when the *Company of Victuallers* complain'd that the *Christians* had built a Church upon a Piece of waste Ground, which they claim'd for themselves, he deny'd their Petition, deciding the Matter by his Rescript in these Words; *It is better that God be there worshipped in any manner, than that the Place should be put to such Uses as they design'd it for.* The greatest Part of his Family were converted, and the *Christians* enjoy'd perfect Tranquility during his Reign; in which Reign, it is mostly believ'd, the *Christians* began first to build their Churches in publick, and in the View of the People and Magistrates.

In the first Year of the Emperor's Reign, *Hippolytus* a celebrated Bishop in *Arabia*, and afterwards a Martyr, finish'd his remarkable Treatise concerning *Easter*, wherein he gave a kind of a Chronicle to the first Year of *Alexander*, and also a Paschal Cycle for sixteen Years. This Author was eminent for several Pieces, as particularly one concerning *Antichrist*, one concerning the *Resurrection*, and one against all *Heresies*; but for none more than his *Commentaries upon the Holy Scriptures*. These are said to have given Occasion to the great *Origen* to do the like, being particularly excited by his dear Friend *Ambrosius*, who not only importun'd him, but also furnish'd him with all Conveniencies necessary for such a Labour; allowing him besides his Maintenance, seven *Notaries*, and sometimes more, to attend upon him, who by Turns might take from his Mouth what he dictated, and as many *Transcribers*, besides *Virgins* employ'd for that Purpose, who copy'd out fair what the others had hastily written. His Industry and Diligence in these Studies were incredible, few Parts of the Bible escaping his narrow and critical Re-searches; wherein he attain'd to so admirable an Accuracy and Perfection, that *St. Jerom* himself, who was not always civil to his Memory, profess'd, he could have been satisfied to have born that Load of Envy cast upon his Name, provided he had with it his Skill and Knowledge in the Scriptures. About these Times, and the second Year of *Alexander*, *Calistus* Bishop of *Rome*, after he had held that Dignity about five Years, was martyr'd in the City, undoubtedly without the Emperor's Knowledge. He was succeeded by *Urbanns*, a *Roman*, and Son of *Pontianus*, who continu'd in the See about eight Years, and

Hippolytus
an Ecclesiastical
Writer.

A.D. 223.
Alexan. 1.

Origen writes:
Commentaries
upon the Scri-
ptures.

A.D. 224.
Alexan. 2.

Urban the 1st
Bishop of *Rome*.

was

was the sixteenth Bishop of *Rome*, after the Apostles *St. Peter* and *St. Paul*.

A.D. 227. **V.** For the Space of two or three Years we find very little, either of
 Alexan. ³. *Ecclesiastical* or the *Roman* Affairs. The Principal relates to the indefati-
 Origen defends gable Studies of *Origen*, who having made himself a most profound Master
 Philosophy. of Philosophy as well as Divinity, now wrote in Defence of his Philosophi-
 cal Studies, 'as well from the Usefulness of them, as from the Examples
 of *Pantæus* and *Heracles*, now a Presbyter in *Alexandria*. But his
 Philosophical and unbounded Genius often transported him too far in his
 Writings, and made him afterwards advance several extravagant Notions,
 not to say dangerous Errors; which made greater Noise in the Church
 A.D. 228. than any thing since the Beginning of *Christianity*. In the Year 228, he
 Alexan. ⁵. was sent by his Bishop *Demetrius* from *Alexandria* into *Achaia* in *Greece*,
 He goes to A- which was then disturb'd with divers Heresies that over-ran the Churches
 chaia. in those Parts. He staid a considerable Time at *Athens*, where, as *Epipha-
 nius* tells us, he frequented the Schools of the Philosophers, and convers'd
 with the Sages of that City. At *Nicopolis* near *Actium*, he found a new
 Version of the old Testament into *Greek*, which was done by some un-
 known Jew, and was the fifth *Greek* Version of the old Testament since
 our Saviour's Nativity. *Origen* afterwards joining this with the Version
 found at *Jericho* 11 Years before, and adding them to his Work call'd *Te-
 trapla*, mention'd A.D. 214. he compos'd his *Hexapla* and his *Octapla*;
 which was a Bible consisting of all the *Greek* Versions, with the *Hebrew*
 Text in two distinct Characters, and all plac'd in different Columns: A
 noble Work, and of great Use. In this Journey to *Achaia*, as he pass'd
 through *Palestine*, he took *Cæsarea* in his Way, where producing his Let-
 ters of Recommendation from *Demetrius*, he was ordain'd Presbyter by
 At Palestine *Alexander* Bishop of *Jerusalem*, and *Theoctistus* of *Cæsarea*, he being now
 he is ordain'd Presbyter. 43 Years of Age. Tho' this was intirely the Act of these two excellent Bi-
 shops, who design'd only to add Authority to his Embassy, yet the thing
 was highly resent'd by his Diocesan *Demetrius*, who envying his mighty
 Reputation, declar'd it was an Affront to his Jurisdiction, and a Contempt
 of his Power; and that he might not want Pretences, he condemn'd him
 now for the unnatural Action committed in his Youth, severely reflecting
 upon the Bishop who ordain'd him. However, *Origen* return'd peaceably
 to *Alexandria*, where he continu'd his Commentaries upon the Holy Scri-
 ptures. It was then that he publish'd his five Books of Commentaries upon
 the Gospel of *St. John*, eight Books upon *Genesis*, Commentaries upon the
 first five and twenty *Psalms*, and upon the *Lamentations* of *Jeremiah*, his
 Books *de Principiis*, and his *Stromata*.

In the same Year that *Origen* was ordain'd Priest, *Philetas* Bishop of *Antioch* dy'd, after he had held that Dignity 10 or 11 Years; and was suc-
 Zebinus the ceeded by one *Zebinus* or *Zebeus*, who continu'd in the See about nine
 11th Bishop of Years, and was the eleventh Bishop of *Antioch* after the Apostles. In
 Antioch. the same Year at *Rome* there hapned a dangerous and bloody Contest be-
 tween the Emperor's Guards and the Citizens of *Rome*, upon the Account
 of that renown'd Civilian *Ulpian*, who being Commander of the Guards,
 vigorously endeavour'd to reform their many Corruptions; but the Sol-
 diers growing too powerful, not only forc'd the Citizens to a Compliance
 by Fire, but pursu'd *Ulpian* into the Palace, and slew him in the Presence of
 the Emperor and his Mother; which put an End to the Contest. This *UL-
 pian* was chief Counsellor to the Emperor, and wrote many excellent
 Books upon several Subjects in the Law, out of which there are noble
Excerpta still preserv'd in the *Digests*. In the following Year the celebra-
 ted

ted *Dion Cassius*, having been Proconsul of *Africk* for a few Years, and A.D. 229. now a second Time Consul, retir'd himself into the Province of *Bithynia*, *Alexan.* 6. where he wrote that great and excellent Work of his, the *Roman History*, of which we have a considerable Part still remaining, and which sufficiently shews the extraordinary Abilities of the Author. Dion Cassius writes his history.

All this while *Demetrius* Bishop of *Alexandria* was not appeas'd, but continu'd to persecute *Origen*; and in a Council which he assembled in the tenth Year of *Alexander's* Reign, it was ordain'd that *Origen* should quit *Alexandria*; that he should neither be permitted to teach or live there any longer; but that nevertheless he should not be depriv'd of his Dignity of Priesthood. *Origen* being thus banish'd from *Alexandria*, resign'd the Government of his Catechetical School to his Colleague *Heraclas*, and retir'd to *Cæsarea* in *Palestine*, his ordinary Place of Refuge, where he was generously receiv'd by his Patron *Theoctistus* Bishop of that City, and *Alexander* Bishop of *Jerusalem*, who undertook to defend him, commission'd him publickly to expound the Scriptures, and heard him as if he had been their Master. But *Demetrius* being not satisfy'd with the first Judgment against *Origen*, accus'd him of Heretical Principles in a second Council of the Bishops of *Ægypt*, and having caus'd him to be depriv'd of his Priesthood, and even to be excommunicated, he wrote at the same time to all Parts against him, to procure his being excluded the Communion of the Catholick Church. For when once a Priest was depos'd and excommunicated by his Bishop, with the Consent of the Bishops of the Province, he cou'd not be admitted into any Church. So that it is no Wonder if all the Bishops in the World, except those of *Palestine*, *Arabia*, *Phenicia*, and *Achaia*, who were intimately acquainted with *Origen*, shou'd consent to his Condemnation; and if the Bishop of *Rome* it self, having assembled his Clergy against him, did condemn him after the Example of his own Bishop. Nevertheless *Origen* found several Protectors, especially in *Palestine*, where he continu'd to explain the Scriptures at *Cæsarea* as formerly at *Alexandria*, with so great a Reputation, that all sorts of Persons, not only from that Province, but even from remote Countries, came to be his Disciples. The most famous were *Gregory*, afterwards surnamed *Thaumaturgus*, and his Brother *Athenodorus*, who afterwards returning to their own Country *Pontus*, both became Bishops, and prov'd eminent Lights and Governors of the Church. *Firmilian*, afterwards Bishop of *Cæsarea* in *Cappadocia*, was another; who had so great an Esteem for him, that he sometimes engag'd him to come over into his Province for Edification of the Churches in those Parts, and other times went into *Palestine* to visit him, and to perfect himself by his Society and Conversation. His Enemy *Demetrius* liv'd not long after he had excommunicated him, but dy'd in the same Year, after he had held this Dignity 43 Years; and was succeeded by *Heraclas*, to whom *Origen* had left his School, who continu'd in this See about sixteen Years, and was the twelfth Bishop of *Alexandria*, after the Evangelist *St. Mark*. *Heraclas* left the Care of his Catechetical School to an eminent Priest call'd *Dionysius*; and tho' both these were Scholars and Friends of *Origen*, which caus'd the Heat against him to abate, yet he was always look'd upon as an excommunicated Person by the *Ægyptians*, and the Sentence of *Demetrius* continu'd under his Successors. In this Retirement *Origen* compos'd his *Hexapla* and *Octapla*, went on with his Commentaries upon *St. John*, and began some upon *Ezekiel* and *Isaiab*. In a second Council he is degraded and excommunicated. He notwithstanding finds many Friends. Heraclas the 13th Bishop of Alexandria.

About the time of *Origen's* Retirement from *Alexandria*, it is believ'd that the Council of *Iconium* was call'd, which *Ensebius* briefly mentions in his 7th Book and 7th Chapter. This was assembled to determine a Con- The Council of Iconium.

Controversie concerning the Validity of that Baptism that was administered by the *Montanists* or *Cataphrigians*; and therein it was resolv'd, That all Baptism administered out of the Church was to be rejected, as had been done before in *Cappadocia* by immemorial Custom. All that we know further of this Council, is, that there were many Bishops at it from *Cappadocia*, *Galatia*, *Cilicia*, and the neighbouring Provinces; and that *Firmilian* Bishop of *Cappadocia*, was none of the least eminent among them. In the following Year, and tenth of *Alexander*, *Urbanus* Bishop of *Rome* dy'd, by Martyrdom, as it's commonly believ'd, after he had held that Dignity about eight Years; and was succeeded by *Pontianus* a Roman, and Son of *Calphurnius*, who continu'd in the See about five Years, and was the seventeenth Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. In the same Year, 162 Years after the Destruction of *Jerusalem*, according to the Rabbins, the *Jerusalem Talmud* was begun and compos'd by *R. Jochanan*; which is a confus'd Heap of the extravagant and the wild Notions, Customs, and Traditions of the *Jews* in those Times. But it is so obscure, that the *Jews* of latter Times could make but little use of it; so that when they cite the *Talmud*, they ordinarily mean that of *Babylon*, written above three hundred Years after, and when they would denote the other, they add the Title *Jerusalem*.

A.D. 232.
Alex. 11.
Pontianus, 17th Bishop of Rome.

The Jerusalem Talmud begun.

Alexander goes against Artaxerxes.

His excellent Discipline.

Alexander having now reign'd about ten Years, to the general Satisfaction of all Men, was alarm'd by the Progress of *Ataxerxes* in the East, who having conquer'd *Parthia*, and restor'd the *Persian* Empire, began to invade the *Roman* Dominions. This caus'd *Alexander* to make all necessary Preparations to oppose this new Conqueror, and to go in Person against him; in which Expedition he observ'd the greatest Regularity and Discipline, maintaining such Order and Justice, and punishing Outrages and Misdemeanors with such Prudence and Severity, that his Camp seem'd a well govern'd City, and a Sight of his Army was sufficient to give an Idea of the Grandeur of the *Roman* Empire. He was exceeding careful, that no Soldier should defraud another; so that if any Colonel or Captain detain'd the least Part of his Mens Allowance, he was condemn'd to inevitable Death; and once he discarded a whole Legion at a time, never fearing any Mutineers, because he knew they could object nothing against his Life and Management. If any of his Soldiers in their March near Gardens and Orchards, trespass'd upon the Owners, he commanded them to be beaten with Rods of Iron; or if the Dignity of the Person exempted him from such a Punishment, he publicly reprimanded him, and putting him in mind of the *Christians* Maxim, would solemnly ask him, *If he would willingly have been so serv'd in his own Estate?* By these Methods, and his innumerable Acts of Kindness and Condescension, with his tender Regard to the meanest of the Sick and Wounded, he was infinitely valu'd and admir'd both by his own Soldiers and all the Countries through which he pass'd. In this manner *Alexander* advanc'd against the *Persians*; and during the time of the War, there pass'd many remarkable Skirmishes, 'till at length both Parties gathering together all their Forces, resolv'd to come to a general Battel; in which *Alexander*, by his Management, gain'd one of the greatest Victories that ever was known in the Empire, *Artaxerxes* with great Difficulty escaping with Life. There were slain in this Battel 10000 Horsemen, Foot-Men without Number, 200 Elephants, and 300 taken, as also 1000 armed Chariots, and an infinite Number of Prisoners of all Ranks and Qualities, as is evident from the Account which *Alexander* gave to the Senate after his Return to *Rome*. Tho' *Herodian*, who hated both him and his Mother for favouring *Christianity*, has given a different

A.D. 233.
Alex. 12.

His Success.

ferent and detracting Account of these Wars. After this happy Victory, the Emperor, without Resistance, recover'd all those Countries that *Artaxerxes* had taken from the *Romans*; and passing through the Body of *Mesopotamia*, he enlarg'd the Bounds of the Empire, took the Cities *Ctesiphon* and *Babylon*, subdu'd Part of *Arabia*, and then return'd to *Antioch* in *Syria*. Having establish'd Peace in the East, he return'd to *Rome*, where he A.D. 234. triumph'd on *September 25*, with great Solemnity. His Chariot was drawn Alex. 13. by four Elephants, and the whole Senate, Knights and People, with an infinite Throng of Women and Children, attended him from the Capitol to the Palace, crying, *Now Rome is safe, since Alexander is safe!* The following Day was spent in the Games of the *Cirque*, and the Diversions of the Stage; at which Time the Emperor gave a Largess to the People, and establish'd Pensions for the Maintenance of poor Children, in Imitation of the *Antoninus's*, calling them by the Name of *Mamaeans*, in Honour of his excellent Mother *Mamaea*. His Triumph.

This admirable Emperor continu'd but a short time in *Rome*, before he was disturb'd by the Revolt of the *Germans*, who joining with other Northern Nations, had pass'd the *Rhine* and the *Danube*, with such Fury and Numbers, that all *Italy* was in a great Consternation. Upon Notice of which, *Alexander* made what Levies he could, and to the mighty Regret of the whole City, went in Person to stem this furious Torrent. Tho' the Emperor met with much Success against these barbarous Nations, yet he met with more barbarous Usage from the standing Legions encamp'd about *Moguntia* or *Mentz*, which had been abominably corrupted in the Reign of *Elagabalus*, and ever since train'd up in all kinds of Rapines and Disorders. *Alexander* could neither endure their insolent Outrages, nor they his regular Discipline; but more especially they exclaim'd against the exceeding Penuriousness of his Mother *Mamaea*, who was then, as at other Times, with him in the Camp. These Insolencies increasing on one Side, and the Emperor's Strictness on the other, the Soldiers being excited by a famous old Soldier call'd *Maximinus*, resolv'd upon his Death; which they shortly after effected in his Tent, together with that of his Mother *Mamaea*. Thus dy'd He is slain. this admirable Prince, by the Hands of a profligate and irreclaimable Army, to the infinite Grief of the *Roman* People; who not only deify'd him, and bestow'd a most magnificent Funeral upon him, but also appointed that his Birth-day should be kept very religiously, and it was observ'd for many Years after. *Alexander* dy'd on the 19th Day of *March*, under the Consulships of *Severus* and *Quintianus*, being about twenty-nine Years of Age, and having reign'd thirteen Years and nine Days. He goes against the Germans.

VI. Upon the Death of *Alexander*, the Soldiers made choice of A.D. 235. *Maximinus*, who had been the chief Promoter of the Murder, and swore MAXI- him Emperor. *Maximinus* immediately join'd his Son *Maximus* with MINUS, him, allowing him equal Power and Authority; but the Senate and the 26th Roman Emperor. People of *Rome* utterly refused to confirm their Election, and continu'd in that Resolution; so that *Maximinus* was the first *Roman* Emperor, to whom Historians give that Title, who was elected without the Consent of the Senate. *Maximinus* was now 62 Years of Age, a Person of the meanest Extraction, barbarous by Descent, sprung from a *Goth* and *Alane*, who, from a poor Herdsman of *Thrace*, by his monstrous Stature, prodigious Strength, and brutish Valour, gain'd several military Posts, and at length the Empire of the World. He was eight Foot and an half in Height; had Joints so large, that his Wife's Bracelet would serve him His monstrous Stature and Temper. for a Thumb-Ring; a Stomach so strong, that he ordinarily eat 40 Pounds of Flesh, and drunk six Gallons of Wine; and a Strength so extraordinary, that

that he was able to turn and draw loaden Wains, to strike out a Horse's Teeth with his Fist, kill him with a Kick, and cleave young Trees with his Hands. Besides, he was of a Temper so bold and courageous, so fierce and presumptuous, that relying upon his vast Bulk and Strength, he neither fear'd nor regarded any Man in the World. So that *Capitolinus* truly said of him, 'Never did a more cruel Beast tread upon the Earth. Seeing himself advanc'd to so high a Station, he immediately shew'd the utmost Extent of his Authority; and first he put to Death all such as had been intimate with *Alexander*, and then banish'd an infinite Number of others, not allowing any Commander or Senator that had been advanc'd by him. And because he was much ashamed of the Meanness of his Extract, he commanded all such as well knew him and his Parents to be slain; tho' many of them had reliev'd both him and his Parents in the Time of their low Condition. He commanded many of the most illustrious Persons of *Rome* to be slain, so that the Senate and People stood in great Fear of him, being ready to tremble at his Name; and both Men and Women made solemn Vows and Prayers to their Gods, That he might never set Foot in their City.

*Conspiracies
against him.*

In a short time the insupportable Behaviour of this Tyrant caus'd *Magnus* a Consular Person, to conspire with many of *Alexander's* old Soldiers, and some others, to break down a Bridge as soon as *Maximinus* had pass'd it, and abandon him to the Enemy. But this was soon discover'd; tho' some think the whole Project was invented by *Maximinus*, to colour over his Cruelties, which he executed to so high a Degree, that he caus'd above 4000 to be slain, upon pretence of their being concern'd in this Treason. Shortly after, a great Number of *Alexander's* old Soldiers mutinied; and withdrawing themselves from the Camp, proclaim'd one *Quartianus* or *Ticus*, for Emperor, who had lately been remov'd from his Charge. The Soldiers constrain'd him to accept of the Empire, which he upon sufficient Grounds refus'd; for *Macedonius*, who had been the chief Promoter of his Advancement, within a few Days after murder'd him in his Bed, and carried his Head to *Maximinus*, who first kindly received him, and then put him to a cruel Death, punishing him for his Treason to his Sovereign, and his Treachery to his Friend. With these Successes the Cruelty and Tyranny of *Maximinus* encreased; but shortly after he was diverted by his Wars against the *Germans*, whom he overthrew in several Battels, wasted all their Country with Fire and Sword for above 400 Miles together, and threatned to subdue all the *Northern* Nations as far as the Ocean; and had his general Carriage been answerable to his Courage, he might probably have enjoy'd Time and Opportunity to have perform'd all. In the Time of these Wars began the Sixth Persecution of the Church, after it had enjoyed about 24 Years Rest, from the End of the Fifth, under *Severus* and *Caracalla*.

His Successes.

C H A P. V.

*From the Beginning of the Sixth General Persecution of the Church,
to the End of the Seventh, begun and ended under the Emperors
Decius and Gallus.*

Containing the Space of about 18 Years.

The SIXTH GENERAL PERSECUTION.

I. **I**N the midst of so much Cruelty and Bloodshed, it is no wonder if ^{A.D. 235} the Emperor *Maximinus* set himself to persecute the *Christians*; ^{Maxim. 1.} especially since they had met with so much Favour from his Predecessor. This is generally call'd *The Sixth General Persecution*; tho' *Sulpitius Severus* admits not this into the Number, and therefore makes no more than nine *Pagan* Persecutions, reserving the Tenth for the Times of *Antichrist*. But *Eusebius* expressly affirms, That *Maximinus* stirr'd up a Persecution against the *Christians*, and that out of Hatred to his Predecessor, in whose Family many *Christians* had found Shelter and Patronage; but that it was almost wholly levell'd against the Bishops and Ministers of the Church, as the prime Pillars and Propagators of *Christianity*. Whence *Firmilian*, Bishop of *Cappadocia*, in his Letter to St. *Cyprian*, says of it, That it was not a general, but a local Persecution, that rag'd in some particular Places, and especially in that Province where he liv'd, *Serenianus* the President driving the *Christians* out of all those Countries. He adds, that many dreadful Earthquakes happening in those Parts, whereby whole Cities and Towns were swallow'd up, much increas'd the Persecution; it being usual with the *Pagans*, if a Famine or Pestilence, an Earthquake or Inundation happen'd, immediately to turn their Rage against the *Christians*, concluding them the Causes of those Calamities. And this *Origen* meant when he tells us in his Homilies, that he knew some Places overturn'd with Earthquakes, the Cause whereof, the *Heathens* cast upon the *Christians*, for which their Churches were burnt to the Ground; and that not only the common People, but the wiser sort among them, did not stick openly to affirm, That these Things came for the sake of the *Christians*. About the Beginning of this Persecution the Emperor *Maximinus* and his Son exhibited some magnificent Sports, and gave a Donative to the Soldiers, which whoever receiv'd, was oblig'd to come up to the Tribune with a Laurel Crown upon his Head. Among these Soldiers, a *Christian*, more scrupulous than ordinary, brought his Crown in his Hand; and being ask'd the Reason of his not wearing it upon his Head, made Answer, *That he could not because he was a Christian*. Upon which, he was publicly accus'd, stript of all his military Ornaments, most cruelly scourg'd, and then cast into Prison, hourly expecting Martyrdom. The rest of the *Christian* Soldiers took Offence at his over-nice Singularity, as giving the common Enemy too just a Provocation to vent their Rage against them. But this Action coming to the Ears of *Tertullian*, now old and more rigid than ever, he immediately set about to defend this Soldier, and wrote his Book *De Coronâ Militis*, ' wherein he extoll'd the Act as an heroick Piece of Zeal and *Christian* Magnanimity, not only lawful and warrantable, but honourable, ' just and necessary; and with an Air of mighty Assurance maintain'd, that

*Tertullian
writes de Co-
ronâ. &c.*

‘ it was absolutely prohibited to the *Christians* to crown themselves, and
 ‘ even to bear Arms. Shortly after, he wrote his Book concerning *Flight*
in Time of Persecution, which is a further Mark of the extream Rigour of
Tertullian: for there he positively maintain’d, ‘ That *Christians* were ab-
 ‘ solutely prohibited to fly in Time of Persecution, or so much as to give
 ‘ any Money not to be persecuted.

A.D. 236. Tho’ this Persecution was very severe in some Places, yet we have the
 Maxim. 1. Names but of a few Martyrs. The Chief of them was *Pontianus*, who af-

Anteros the
 18th Bishop of
 Rome.

ter he had been about five Years Bishop of *Rome*, for his free reprov-
Roman Idolatry, was banish’d into the Island *Sardinia*, where he shortly af-
 ter dy’d or was slain. He was succeeded by *Anteros* a *Grecian*, the Son of
Romulus, who by his extraordinary Care in collecting the *Acts of the Mar-*
tys, exasperated the Government, and it is said, caus’d himself to be made
 a Martyr, after he had held this Dignity forty Days. After his Decease,
Eusebius informs us, that when many were Competitors for this See, a
Roman called *Fabian*, coming out of the Country by Chance into the As-
 sembly, by Means of the Descent of a Dove upon his Head, was unani-
 mously chosen Bishop; the People looking upon that unusual Accident as
 the particular Direction of Heaven. He held this Dignity for about 14

Fabian the 19th
 Bishop of Rome

Years, and was the 19th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.
 About the same time *Origen* was very industrious in supporting
 Mens Spirits against the Mischiefs of Persecution, and understanding that
 his dear Friend *Ambrosius*, and *Protoctetus* Presbyter of *Cæsarea*, had been
 brought before the Emperor, and undergone Imprisonment for their noble
 Confession of the Faith, he wrote his Piece concerning *Martyrdom*, ‘ di-
 ‘ recting it immediately to them, and exhorting them not only to part from
 ‘ their Estates, but even their Lives for the sake of *Jesus Christ*. Ne-
 vertheless, contrary to the Notions of *Tertullian*, he conceal’d himself du-
 ring this Persecution, and retir’d for some time to the City of *Athens*, where
 he finish’d his Commentaries upon *Ezekiel*, and proceeded with his Com-
 mentaries upon the *Song of Solomon*, which he finish’d when he return’d to
Cæsarea, from whence he went afterwards to *Cæsarea* in *Cappadocia*, where
 he remain’d for some Space with *Firmilian*, who invited him thither. Du-
 ring this Retirement of *Origen*, *Zebinus* Bishop of *Antioch* dy’d, after he
 had held that Dignity about nine Years; and was succeeded by the famous
Babylas, a brave and prudent Pilot, who in the midst of the greatest Storms
 guided that Church about 13 Years together, and was the 12th Bishop of
Antioch after the Apostles.

Origen writes
 of Martyrdom,
 and retires from
 Cæsarea.

A.D. 237. Maxim. 2. ring this Retirement of *Origen*, *Zebinus* Bishop of *Antioch* dy’d, after he
 had held that Dignity about nine Years; and was succeeded by the famous
Babylas, a brave and prudent Pilot, who in the midst of the greatest Storms
 guided that Church about 13 Years together, and was the 12th Bishop of
Antioch after the Apostles.

Babylas the
 12th Bishop of
 Antioch.

And now the Church of God again found Rest; which was occasioned
 more by the Confusions that were in the Empire, than the Disposition of
 the Governors. For most of the Provinces groaning under the Burden of
 a Tyrant, *Africk* first shew’d its Detestation of him, and set up an emi-
 nent old Man near 80 Years of Age, nam’d *Gordian*, then Proconsul of the
 Province, who, together with his Son *Gordian*, were immediately confirm’d
 in the Empire by the *Roman* Senate, and *Maximinus* and his Son declar’d En-
 mies and Rebels to the State. This was succeeded by many Executions and
 Cruelties in *Rome* against the Friends of *Maximinus*, and Orders were given
 to remove all his Governors, which were observ’d in most Provinces; but as
 in some the Governors were slain, so in others the Senate’s Messengers; so that
 there was Blood shed in all Parts, and the Cruelties of *Maximinus* made all
 Men cruel. *Gordian* was proclaim’d in the Middle of *May*; but before he
 had enjoy’d his Empire two Months, *Capelianus* Governor of *Numidia*,
 joyning with *Maximinus*’s Interest, march’d against his Son, overthrew him,
 and slew him; which occasion’d the poor old Emperor to end his Life with
 his Girdle. In the mean time *Maximinus* was coming against *Rome*, like a
 raging

The Gordians
 proclaim’d Em-
 perors,

or slain.

raging Lion, breathing out Destruction to all Opposers, which caus'd the Senate to meet with great Solemnity at the Temple of *Jupiter*, and on the 9th of *July*, they chose two worthy Commanders, nam'd *Maximus* and *Balbinus*, and made them Emperors conjointly. This Election was succeeded by new Mischiefs in *Rome*; for the Arrival of some Spies from *Maximinus* rais'd such Tumults and Contests between the *Prætorian* Soldiers and the Citizens, that after several Attacks, Slaughters and Cruelties, the City it self was set on fire by the Soldiers, and a great Part of it consumed. The *Roman* Empire also felt the Vengeance of Heaven for the Blood of the *Christians*; for, during this Reign, neither the City of *Rome*, nor the Provinces, were free from Wars, Tumults, Murders, Robberies, and all manner of Calamities. In the Beginning of the Year 238, *Maximinus* cross'd the *Alps* into *Italy*, and besieg'd *Aquileia*, where he met with an unexpected Opposition, and many Difficulties and Disappointments. Here his Cruelties and Mis-managements render'd him both odious and despicable, insomuch that his own Soldiers at length set upon him in his Tent, and slew both him and his Son, sent their Heads to the Senate at *Rome*, and left their Bodies to be devour'd by Dogs and Birds of Prey. This was the deserv'd End of an Usurper, Tyrant and Persecutor, who dy'd in the End of the Month *March*, under the Consulships of *Ulpian* and *Pontianus*, being about 65 Years of Age, and having reign'd, or rather continu'd in his Usurpation, three Years and a few Days.

Maximinus and his Son slain.

Herald. &c.

II. Upon the Death of *Maximinus* and his Son, *Maximus* and *Balbinus* A.D. 238. continu'd Emperors without Contradiction, having been created by the Senate above nine Months before. They began their Reign with a happy and BAL. Establishment of Peace in the Empire, govern'd all Things well and wisely, made several good Ordinances, and gain'd the Love of all Men in general. Only the *Prætorian* Soldiers were highly affronted at the Manner of their Election, as being made by the Senate without their Concurrence; and finding themselves in danger of losing their darling Power of making Emperors, they soon resolv'd upon the Death of these Persons. Yet still they might have secured themselves by the Help of the Citizens and their new *German* Guards, had not their own private Jealousies made way for their Ruin; which, notwithstanding their Age and Experience, gain'd such an Ascendant upon their Minds, that they kept their distinct Guards, and in a manner stood upon their Defence against each other. The *Prætorian* Soldiers soon made their Advantage of these Divisions, and at a Time when the *Capitoline* Games were celebrated in *Rome*, and the Emperors weakly guarded, they enter'd the Palace with great Fury, divested the Emperors of their Robes, and hal'd them, like two Criminals, through the midst of the City towards the Camp. But understanding that a considerable Force was hastening after them to their Rescue, to put an end to all further Contests, they slew them both, and left their Bodies in the Streets. This hapned upon the 15th Day of *July*, these Emperors having reign'd a Year and six Days, since their Creation by the Senate, and but a little above three Months from the Death of the last Emperor *Maximinus*.

They are slain.

Capitol.

The Soldiers, after they had committed this Murder, by Accident met GORDIAN with young *Gordian*, Grandson to the old Emperor of that Name, whom AN, they immediately saluted by the Title of *Augustus* and Emperor, and accordingly proclaim'd him their Sovereign. Being thus chosen by the *Prætorian* Soldiers, the Senate and People, seeing no Remedy against their pretended Authority, readily confirm'd their Election; for he was generally belov'd in the City, upon the Account of the Memory of the two former *Gordians*; And from

the 28th Roman Emperor.

And from this Election, there ensu'd an amicable Correspondence between the Soldiers and Citizens. *Gordian* was now but thirteen or fourteen Years of Age, but of an ancient and illustrious Family; of a very sweet and docible Disposition, and so studious and given to Learning, that we are assur'd that he had 62000 Books in his Library. He so much follow'd the Councils of wise and worthy Men, that tho' he was naturally inclinable to Vice and Sensuality, they soon form'd him into an excellent Prince and Governor. He wanted no Qualification of a Governor, but Age; and by his mild and prudent Behaviour he so much gain'd the Affections of all Men, that the Soldiers call'd him their *Child*, the Senate their *Son*, and the People their *Joy and Delight*.

The Church was free from Persecution in all this and the succeeding Reign, which gave an Opportunity to Pope *Fabian* to re-gain the *Christian* ^{Euseb. Gr. Nys. &c.} Coemeteries, and to make a Collection of the *Acts of the Martyrs*, according to the Design of his Predecessor *Anteros*. These Times also gave an Opportunity to *Origen* to re-assume his School in *Cæsarea* in *Palestine*; about which time the famous *Gregory* of *Neocæsarea*, having been his Scholar for five Years, was now recall'd to his own Country, together with his Brother *Athenodorus*. *Gregory* being to take his leave, made an excellent Oration before his Master and a numerous Auditory, ' wherein he gave ' a wonderful Character of *Origen*, and elegantly bewail'd his Departure ' from his School, as a kind of Banishment out of Paradise. At his Return to *Neocæsarea*, *Origen* follow'd him with a Letter, ' commending his excellent Parts, able to render him either an eminent Lawyer among the ' *Romans*, or a renown'd Philosopher among the *Greeks*, but especially perswading him to improve them to the Ends of *Christianity*, and the Promotion ' of Virtue and Piety. All Mens Eyes were upon him at *Neocæsarea*, expecting the extraordinary Fruits of his Studies, tho' the Place was miserably overgrown with Superstition and Idolatry; but instead of answering their Expectations, he retir'd to the Wilderness, and resign'd himself up to Solitude and Contemplation. In which Place he was miraculously consecrated Bishop of *Neocæsarea*, by *Phædimus* Bishop of *Amasea*, a neighbouring City. After which, he not only made great Numbers of Converts, but is said to have wrought many Miracles, of which are mention'd in particular his expelling *Dæmons* out of a *Pagan* Temple, his stopping a dreadful Plague by his Prayers, his drying up a Lake, and putting an End to an implacable Quarrel, his restraining the Overflowings of the River *Lycus*, with several others; upon the Account of which, he afterwards obtain'd the Sirname of *Thaumaturgus*, or the *Worker of Miracles*. Tho' these are confidently related by St. *Gregory Nyssen* and St. *Basil*, who liv'd but an hundred Years after, yet they are doubted by several learned Men; for which Reason we have been the less particular in relating them. Yet at the same time it must be acknowledg'd that Miracles were not then ceased, especially in Places over-run with *Paganism*, as *Neocæsarea* was. Not long after *Gregory's* Advancement in *Neocæsarea*, there appear'd a new Sort of *Hereticks* in the Church, called *Valesians*, from *Valesius* an *Arabian*. They made all their Followers Eunuchs, either by Perswasion or Force, and often did the same to other Men, when they could meet with them conveniently. They also maintain'd other Errors, and rejected the Law and the Prophets; and were known in the Time of *Epiphanius*.

In the mean Time, the Emperor *Gordian*, who had reigned successfully ^{Capitol.} about two Years, was extreamly disturbed by *Sabinianus* Commander in *Africk*, who proclaimed himself Emperor. But the Governor of *Mauritania*, by *Gordian's* Order, marching against him, he was seized by his own Men; who by bringing him to *Carthage*, and delivering him into the Hands

Origen returns
to Cæsarea.

A.D. 223.
Gordian¹.

Gregory
Thaumaturgus
made Bishop of
Neocæsarea.

A.D. 240.
Gordian².
The Valesians.

Hands of the Emperor's Officers, obtain'd Pardon for their Offence. This A.D. 241. Infurrection caus'd *Gordian* to strengthen his Interest several Ways, but *Gordian* more especially by the Alliance of *Misitheus* the Præfect and Instructor; whom he so much honour'd for his great Wisdom and Learning, that he marry'd his Daughter, tho' but of an ordinary Family; and the Authority and Management of this Person added much to his Success and Prosperity. The last Year and this were attended with strange Accidents and Calamities, such as drove the *Romans* into great Fears and superstitious Projects: The first was an unusual Eclipse of the Sun, which made Noon-Day as dark as Midnight; the second was such a terrible Earthquake, that many Cities and Towns of the Empire were swallow'd up and destroy'd. These put the *Romans* upon consulting the Books of the *Sibylls*, and occasion'd great Number of Sacrifices not only in the City of *Rome*, but generally all over the World, as *Capitolinus* expresses it. *Gordian* having reign'd A.D. 242. four Years, was alarm'd with News from the East, that the mighty *Sapores* *Gordian* King of *Persia*, who succeeded his Brother *Artaxerxes*, had successfully invaded the *Roman* Empire, over-run *Syria*, and taken and plunder'd *Antioch* it self. Upon this *Gordian* caus'd the Temple of *Janus* to be open'd, and left *Rome* with a powerful Army; and marching by Land from *Italy*, he first pass'd through *Mæsia*, to stop the Progress of the *Goths*, and other barbarous Nations which came down like a Torrent to inhabit *Thrace*; against whom he obtain'd some Victories, and left those Provinces in a peaceable Condition. From thence he pass'd over into the lesser *Asia* and *Syria*, where he had many Encounters with *Sapores*, and obtaining several Victories, he soon recover'd *Antioch*; and proceeding further, he took the Cities *Nisibis* and *Carræ* from the *Persians*: For *Sapores* being discouraged by the first Battels, soon abandon'd the *Roman* Empire, and retir'd into his own Country.

Calamities of the Empire.

A.D. 242. *Gordian*.

Gordian's Successes abroad.

During these Transactions in the State, *Beryllus* Bishop of *Bostra* in *Arabia* broach'd some dangerous Errors, asserting that our Saviour, before his Incarnation, had no proper Subsistence, no personal Deity, but only a derivative Divinity from the Father afterwards. The Bishops of those Parts met about it, but could not reclaim his Errors; whereupon the Assistance of the great *Origen* was requested, who went from *Cæsarea*, and treated with him both in private Conferences and in publick Synods. *Origen's* greatest Difficulty was to find out the true Meaning of the Person, which when he had once discover'd he attack'd him with such cogent Reasonings and Demonstrations, that he was oblig'd to quit his Hold, recant his Errors, and return back to the Church. The Records of all that pass'd in this Affair were preserv'd till the Time of *Eusebius*. After *Origen* was returned back to *Cæsarea*, *Beryllus* shewing himself a true Convert, in several Letters gave Thanks to him for his kind Pains in his Conviction, kissing the Hand that thus brought him back.

Beryllus confuted by *Origen*.

And now all the good Fortune of the Emperor *Gordian* began to forsake him; which was occasion'd by the sudden Death of his Father-in-law *Misitheus*, and the Advancement of a valiant *Arabian* called *Philip*, into his Places of *Prætorian* Præfect and General of the Army. *Philip* seeing himself so potent, and being swell'd with the Hopes of the Empire, resolv'd to venture all to obtain it; in order to which, he us'd the utmost Artifices and Methods of Treachery to bring *Gordian* into Disgrace with his own Soldiers. Which at length prov'd so effectual, that the Soldiers by Force made *Philip* his Equal in the Empire, and likewise gave him the Title of his Tutor and Governor. *Gordian* patiently submitted to this impudent Determination, which caus'd *Philip* to become more insolent and imperious, so that by means of the other's Youth, and the Army's Favour, he began to

Gordian declines.

act

act as sole Emperor. But *Gordian* being unable to endure this extravagant Incroachment, assembled the Army, and openly expostulated with his Men concerning this strange Usage: But *Philip* so subtilly and successfully manag'd his Affairs, that the poor young Emperor was displac'd, abandon'd by all, and reduc'd to that Extremity, that he sent to entreat *Philip* That he would please to allow him the Dignity of Cæsar; but that not being granted, he then desired to be his Prætorian Præfect: Which being likewise deny'd, he at last requested to be one of his Captains as long as he liv'd. At this Petition *Philip's* cruel Mind somewhat relented; but however afterwards considering how much *Gordian* was belov'd in most Parts of the Empire, both for his Family and Virtues, he commanded him to be slain. This hapned on the Borders of *Persia* in the Month of *March*, under the Consulships of *Peregrinus* and *Æmilian*, *Gordian* being now in the 20th Year of his Age, and having reign'd five Years and eight or nine Months.

He is slain.

A.D. 244.

PHILIP, the 29th Roman Emperor.

Supposed to be a Christian.

He submits to Penance at Antioch.

The Church flourishes.

A.D. 245. Philip.

III. Thus *Philip* succeeded in his Wickedness, and was so fortunate, as to be acknowledg'd Emperor both by the Army and the Senate; and he took his Son *Philip*, tho' but a Child of about six or seven Years of Age, for his Companion in the Empire. *Julius Philippus* was now about forty Years of Age, and was by Birth an *Arabian* of *Trachonitis*, of dishonourable Parentage, his Father being a notorious Captain of Robbers in that Country. He was bred up in the Wars among the *Roman* Armies, from whence he learnt Experience and Valour, and from his own Country Treachery and Cruelty. Yet notwithstanding his unjustifiable Actions, many Authors have declar'd him a *Christian*, and consequently the first *Christian* Emperor of *Rome*; but several later Criticks have utterly disbeliev'd it. The Authorities of the former seem to us to out-balance the Reasons of the latter; so that we are inclinable to think him a *Christian*, but withal acknowledge him to have been an immoral and wicked Man, weak and imperfect in his Religion, if not heretical in his Principles. *Philip* shortly after his Election, made a dishonourable Peace with the *Persians*, and returned to *Antioch*; where upon the *Vigils of Easter*, he and his Empress attempted to enter into the *Christian* Church, to partake of the Prayers of the Congregation: But the holy *Babylas*, Bishop of the City, well knowing his late Crimes, courageously withstood him, and laying his Hand upon his Heart, pronounc'd him *Unworthy to enter into the Sheepfold of Jesus Christ*, and declar'd That he should have no Admittance, unless he made a general Confession of his Sins, and was plac'd among the Number of the *Penitents*. To all which, it is said, the Emperor humbly submitted, and demonstrated in his Deeds, the Sincerity and Devoutness of his Affection towards the Majesty of Heaven. It is uncertain whether it was upon the Account of this Action or some other, that *Origen* wrote a Letter both to *Philip* and his Empress; which Letters *St. Jerom* says, were extant in his Time. And *Eusebius* adds, that the Church of God very much flourish'd and encreas'd under the Reign of this Emperor; and Pope *Fabian* sent many Bishops and Pastors into *Gaul*, as *Denis* to *Paris*, *Saturnius* to *Thoulouse*, *Trophimus* to *Arles*, *Paul* to *Narbonne*, *Gratian* to *Tours*, *Austremion* to *Clermont*, and *Martial* to *Limoges*. The Emperor, to shew his Morality when he return'd to *Rome*, made many good Laws to reform the Vices of the Place, which *Alexander* himself could not effect. Particularly, he restrain'd the open and scandalous Actions of *Sodomites*; and depriv'd the Poets of their Titles and Privileges, because they then corrupted good Manners, and often tarnish'd the Reputations of good Men. So that *Philip* seem'd to endeavour to atone for all his former Errors.

Chr. Al.
Chryf.
Euseb.

About

August.
&c.

About the Beginning of this Reign, or before, *Tertullian*, in the main, Tertullian
times Heret-
arch. forsook the *Montanists* or *Cataphrygians*, but his Age and Opinions would not permit him to return to the Church; so that from an Heretick, he became an Heresiarch, kept his separate Meeting at *Carthage*, and form'd a Sect call'd by the Name of *Tertullianists*, who continu'd in that City till St. *Augustin's* Time. They condemn'd second Marriages, and held all the rigid Principles of *Tertullian*, with the Traduction of the Soul; but they denied the wild Revelations and Prophecies of *Montanus*. *Tertullian* lived not long after his Separation from the *Montanists*, but dy'd very old and decrepit, as St. *Jerom* informs us, being probably about 90 Years of Age. He was a Man of an acute Wit and Keeness, and admirably skill'd in all Parts of Learning, yet his Stile was for the most part abrupt, rugged and obscure, but at the same Time sublime and masculine, carrying a commanding and majestick Eloquence along with it. His Excellencies were almost beyond Comparifon; so that his Fall was highly to be lamented by the Church. But if we take all his Writings, Actions and Temper together, it is hard to determine whether there was most Good or Ill in his Life, or whether he did most Service or Dis-service to the Church in general. Not long after the Death of *Tertullian*, ill. Death. A.D. 246. in the same City of *Carthage*, the famous *Cyprian* was converted from the Philip. 1. Pagan to the *Christian* Religion; principally by the Means of *Cacilius* a St. Cyprian
converted. Presbyter of *Carthage*, which occasioned him to assume his Name, and ever after to love him as a Friend, and reverence him as a Father. This *Cyprian* had a most liberal and polite Education, and was so remarkable for his Eloquence and Oratory, that he publickly taught it in *Carthage* with great Reputation and Applause; living then in great Pomp and Splendor, and never going abroad without a Crowd of Clients and Followers. But inclining to *Christianity*, and becoming a *Catechumen*, he profess'd a severe Temperance and Sobriety, accounting it one of the best Preparations for the Entertainment of the Truth, to subdue and mortific all irregular Appetites. Immediately after his Baptism, he sold most of his plentiful Estate, and distributed it among the Poor, at once triumphing over the Love of the World, and exercising the great Duty of Mercy and Charity; so that by the speedy Progress of his Piety, says *Pontius*, he became almost a perfect *Christian*, before he had learnt the Rules of *Christianity*. He liv'd but thirteen Years after his Conversion; but in that short Space, by his Writings and Actions, he shew'd himself to be one of the most eminent and shining Lights of the Age.

Euseb.

Still *Origen*, tho' an excommunicated Person, preserved his Reputation Origen's In-
dustry. in several Parts of the World; and tho' he was 60 Years of Age, it did not hinder him from carrying on his Works with as great Diligence as ever. For he did not only compose several Books in his Study, but he almost every Day made Discourses to the People of *Cæsarea*, and most commonly without any Time to prepare them, which nevertheless were so highly esteemed, that the Transcribers took them down, and afterwards publish'd them. The good Success which *Origen* lately had in *Arabia* in the Cause of A.D. 247. *Beryllus*, rendred him celebrated in those Parts, and his Assistance was now Philip. 1. again desired upon a like Occasion. For a sort of Hereticks then appear'd, who affirmed, That at Death both Body and Soul expir'd together, and were resolv'd into the same State of Corruption, and that at the Resurrection they should revive, and rise together to eternal Life. For this purpose a general Synod of those Parts was called, and *Origen* desir'd to be present at it, He combats a-
gainst Hereticks who manag'd the Cause with such weighty Arguments, and unanswerable Reasons, that the adverse Party were oblig'd to throw down their Weapons, and relinquish their Sentiments. He likewise successfully combated against another impious and heretical Sect, call'd the *Helcesaitæ*, the

Followers of *Elxai*, of whom we have given Account in the Year 114. About the same time *Origen's* Scholar *Heracles* Bishop of *Alexandria* dy'd, after he had held this Dignity about 16 Years; and after a long Vacancy, was succeeded by another of his Scholars, the celebrated *Dionysius*, who was then Master of the great Catechetical School. This *Dionysius* was a most learned and excellent Man, and worthily fill'd the See about 17 Years, being the 13th Bishop of *Alexandria* after the Evangelist St. Mark. In the same Year the renowned *Cyprian* was made Presbyter in *Carthage*, in which Office he so admirably behav'd himself, that in the following Year upon the Death of *Donatus* Bishop of the Place, he was by a great Majority chosen in his Room. But his great Modesty and Humility made him fly from the first Approaches of the News, judging himself unfit for so weighty and honourable an Employment, and desiring that a more worthy Person, and some of his Seniors in the Faith, might possess the Place. But this would by no means satisfy the People, who crowded his Doors, and block'd up all Passages of Escape; which made him endeavour to fly out of the Window; but finding it in vain, he unwillingly yielded, the People impatiently waiting, divided between Hope and Fear, till seeing him come forth, they receiv'd him with an universal Joy and Satisfaction.

Dionysius the
14th Bishop of
Alexandria.

A.D. 248.
Philip. 7.
St. Cyprian
made Bishop of
Carthage.

The grand Se-
cular Games ce-
lebrated the last
time.

In the fourth Year of this Emperor's Reign, which was just a thousand Years after the Building of the City, *Philip* order'd the Celebration of the famous *Secular Games*, as it were solemnizing the Birth-Day of the City of *Rome*. Monf. *Pagi* observes that this was the ninth and last Time they were exhibited in *Rome*, and the fifth since our Saviour's Nativity. And this Emperor took care to celebrate them with greater Pomp and Magnificence than ever had been known before, by reason of the solemn Commemoration of the Building of the City. In the *Circus Maximus* were hunted, baited, and encounter'd infinite Numbers of all kinds of strange Beasts; two thousand Gladiators were match'd, who slew each other to give the Spectators Delight; and in *Pompey's* Theatre were such Variety of Shews and Games, as lasted three Days, and as many Nights, without Intermission; where was such an innumerable Company of Lights, that the People could see at Midnight as well as at Noon-Day. But towards the latter End of these famous Sports, *Pompey's* Theatre accidentally took fire, and the greatest Part of that glorious Edifice was consum'd, together with some other magnificent Buildings near it. *Philip's* Celebration of these Games makes him look very unlike a *Christian*, or at least like a very bad one; yet his purging the City afterwards, and suppressing of Vice, as we have formerly hinted, was agreeable enough to one of that Profession. Which has occasion'd some to report that he was converted immediately after the Secular Games, and baptiz'd by Pope *Fabian*, which is a Thing more uncertain than his being a *Christian*.

Europ.
Viter.
&c.

A.D. 249. About this Time, *Origen*, remitting nothing of his incredible Industry, at the Request of his Friend *Ambrosius*, undertook an Answer to the Book of *Celsus* against the *Christians*; who being an *Epicurean* Philosopher, and of great Parts and Learning, had of all the *Heathens* used the most subtle Arguments, and propos'd them with the greatest Malice and Solidity. To this Man *Origen* return'd a full Answer in eight Books, 'Wherein he by 'convincing Proofs establish'd the Truth of the History of *Jesus Christ*, his 'several Miracles, his Divinity and Resurrection. He confuted all the 'lumnies and Impostures of *Celsus*, and of the other *Pagans* against the *Christians*; and at length prov'd the Truth and Excellency of the Doctrine 'and Religion of *Jesus Christ*. All which he wrote with so much Politeness, Clearness, and Accuracy, that were there nothing else to testify the Abilities

Origen writes
against Celsus.

Eufrat.

Abilities of this great Man, this Book alone would be sufficient. And it is believ'd not only to be the best of *Origen's* Works, but also the most excellent and most compleat Apology for the *Christians* that we have among all the Ancients. At this time there was sufficient Occasion for *Apologies*; for now a dreadful Storm hung over the Church, threatening its intire Destruction. This first appear'd in *Alexandria*, without the Knowledge of the Emperor, occasion'd by the Instigation of a certain *Gentile* Priest, or Magician, who finding the People prone to Superstition, excited them to revenge the Quarrel of their Gods. The Multitude once rais'd, ran on with uncontrollable Fury, accounting Cruelty to the *Christians*, the only Instance of Piety to their Gods. Immediately they laid Hands upon one *Metrus*, an aged Man, who refusing to blaspheme his Saviour, they beat him with Clubs, prick'd him in the Face and Eyes with sharp Reeds, and afterwards ston'd him. Next, they seiz'd on a Woman nam'd *Quinta*, whom they carry'd to their Temple, where for refusing to worship their Idol, she was dragg'd by the Feet through the Streets over sharp Flints, dash'd against Mill-stones, scourg'd with Whips, and dispatch'd by the same Death with the other. *Apollonia* an ancient and eminent Virgin, being apprehended, had all her Teeth dash'd out, and was threatned to be burnt alive, who only begging a little Respite, of her own Accord cheerfully leapt into the Flames. They in all Places broke open *Christians* Houses, taking away the best of their Goods, and burning the rest; and a *Christian* could not stir out Day nor Night, but they immediately cry'd out, *Away with him to the Fire*. In which Manner they continu'd, till by Seditions among themselves, they fell into new Contests, and gave the *Christians* a little breathing Time from the Pursuits of their Malice and Inhumanity.

*The Christians
barbarously
treated in A-
lexandria.*

In the mean time the *Roman* Empire began to be punish'd by Famines, Plagues and other Calamities; and *Philip* himself was in no small Trouble upon the Account of the *Goths* Invasions, and the Rebellion of his Army, which he sent against them, who set up their Commander *Marinus* for Emperor. *Philip*, in great Fear, complaining to the Senate of this Presumption, his Successor *Decius* with much Assurance declar'd, *That Marinus's Ambition wou'd shortly be his Ruin*, which prov'd true; for within a few Days after the same Army that chose *Marinus*, being dissatisfy'd, slew him. Upon Notice of this, *Philip* remembring the Prediction of *Decius*, gave him the Command of the Army against the *Goths*, with an Augmentation of Men, Money, and Provisions. *Decius* was a Man of uncommon Wisdom and Experience, and sufficient for the Discharge of that Trust; so that when he arriv'd at the Camp, all the Soldiers as well for the Worth of his Person, as the Fear of Punishment for their former Crime, resolv'd to chuse him Emperor; and by meer Constraint oblig'd him to take upon him that Title and Dignity. *Decius* seeing himself thus unexpectedly advanc'd, for his future Security, sent a secret Messenger to acquaint *Philip*, *That being compell'd by his Army, he had unwillingly assumed the Name of Emperor, but that he still accounted him his Sovereign; assuring him, that, as soon as he could get Liberty, he would utterly renounce that Title and Pretensions of Power*. But *Philip* was too well acquainted with treacherous Projects, to rely upon such Pretences and Promises; therefore in a great Rage he resolv'd to march against him in Person. In order to which, he made use of many standing Legions and new Levies, threatening with many Imprecations to cut *Decius* and all his rebellious Legions in pieces; and in this manner he began his March, shewing such Anger and Haughtiness towards his Soldiers, as rendred him odious to the Army; so that esteeming *Decius* more worthy of the Empire, before they left *Italy*, in the City of *Verona*, they

*Decius pro-
claim'd by the
Soldiers.*

they openly proclaim'd *Decius*; and setting violently upon *Philip*, cut off his Head, or rather cleav'd it in sunder, just by his upper Row of Teeth. This hapned between the 17th of *June* and the 19th of *October*, under the Consulships of *Æmilian* and *Aquilinus*, he being now in the 46th Year of his Age, and having reign'd five Years and some few Months.

A.D. 249.
DECIUS,
the 30th Ro-
man Emperor.

IV. Shortly after the Death of *Philip*, which was succeeded by that of his Son, *Decius* was without Contradiction acknowledg'd and confirm'd Emperor, both by the Soldiers and Senate. He was by Birth of an ancient and noble Family of *Pannonia*, the only Emperor of that Country, who having held many Offices and Dignities, arriv'd at this high Station in the 58th Year of his Age. As soon as his Election was confirm'd, he gave the Title of *Cæsar* to his four Sons, *Decius*, *Hetruscus*, *Trajan*, and *Hostilian*; which some have mention'd as a particular Mark of his Ambition. Then leaving *Valerian*, a wise and experienc'd Commander, for General of all his Forces, he returned to the City of *Rome*; where he shew'd himself so brave and active in his Regulations, so sagacious and politick in Administration, and became so universally acceptable by his modest and excellent Behaviour, that by the Sentence of the Senate he was voted not inferiour to the Emperor *Trajan*, and like him had the Title of *Optimus* given to him. But notwithstanding all his Merits, and the Respect paid to him, his unheard-of Cruelties towards the innocent *Christians*, has justly occasion'd him to be rank'd with *Nero* and *Domitian*, and according to *Lactantius*, to procure him the Title of *The Execrable Decius*.

The SEVENTH GENERAL PERSECUTION.

The Causes of
the Persecution.

For this merciless Man, shortly after the Beginning of his Reign, rais'd the most dreadful Persecution that ever had been known in the Church, which is most commonly call'd *The Seventh General Persecution*; tho' *Lactantius* names *Decius* as the third of the general Persecutors, leaving out *Trajan*, *Antoninus*, *Severus*, and *Maximinus*, as not Persecutors in so proper a Sense. *Eusebius* ascribes the main Cause of this Persecution, to this Emperor's Hatred to his Predecessor *Philip*, whom he accounts a *Christian*; to which *Gregory Nyssen* adds a more probable Account of the Matter, namely, the large and triumphant Prevalency of the *Christian* Faith, which had diffus'd it self over all Parts, and enliven'd every Corner, not only Cities and Towns, but Country Villages; so that the Temples were forsaken, and the Churches throng'd, the *Pagan* Altars overthrown, and their Sacrifices despis'd. This wonderful Increase of *Christianity*, and great Declension of *Paganism*, awaken'd the Malice of *Decius*; who was enraged to see the Religion of the Empire trodden under Foot, and the Worship of the Gods in all Places neglected, opposed and undermined by a Novel and upstart Sect, which daily multiply'd into greater Numbers. This made him resolve with all possible Force to check this growing Party, and to use all Methods of Cruelty imaginable to exterminate the Name of *Jesus Christ*, and reduce the People to the Religion of their Ancestors: Thereupon he issu'd out Edicts to the Governors of Provinces, strictly commanding them to proceed against the *Christians* with the utmost Severity, and to spare no kinds of Torments, unless they return'd to the Obedience and Worship of the Gods. Tho' it is not to be doubted, but that the exceeding Growth of *Christianity* was the main Spring that set on work

work the Malice of its Enemies; yet the excellent *Cyprian*, like a Man of great Piety and Modesty, finds out a Cause nearer home, ingenuously acknowledging that the Sins of the *Christians* had set open the Flood-Gates for the Divine Displeasure to break in upon them: For Pride and Self-Interest, Want of Charity, Divisions and Factions, began to reign amongst them; and the very Martyrs themselves, who should have been an Example to others, casting off the Order and Discipline of the Church, became swell'd with so vain and immoderate a Tumour, that it was time God should send them a Thorn in the Flesh to cure it.

As to the Violence and Severity of this Storm, nothing can be imagin'd more black and dismal; and this succeeding a Calm of 38 Years Continuance (excepting that little Interruption under *Maximinus*) it made it the more dangerous and insupportable. *Rome, Carthage, Alexandria, Neocaesarea*, and all Parts of the Empire, felt the dreadful Effects of it; every *Heathen* being ambitious to promote the Imperial Edicts, and thinking it meritorious to bring a *Christian* to the Stake. The *Christians* were in all Places driven from their Habitations, spoil'd in their Estates, and tormented in their Bodies; Racks and Prisons, Axes and Halts, Fire and wild Beasts, scalding Pitch and melted Wax, sharp Stakes and burning Pincers, were but some of the Methods of their Treatment; and when the former were run over, new were daily invented and executed. Nor did they only vary, but repeat their Torments, and where one ended another began; they many times tortur'd them without Hopes of dying, adding this Cruelty to the rest, to stop them in their Journey to Heaven; and others were kept upon the Rack that they might die by Piece-meals, that their Pains might be lingering, and the Sense of them without Intermission. Accusations were infinite; some came in as Informers, others as Witnesses, some search'd all private Corners, others seiz'd upon them that fled, and some who expected their Neighbours Estates, took occasion to accuse them of *Christianity*. So that there was a general Confusion and Consternation, the Laws of Nature and Humanity were trodden under Foot; Friend betray'd his Friend, Brother his Brother, and Children their Parents, every Man being afraid of his nearest Relations. By this means the Woods and Mountains became full, and the Cities and Towns empty; yet no sooner were many Houses cleared of their proper Owners, but they were turn'd into common Gaols, the publick Prisons not being sufficient to contain the Multitudes of *Christians* sent thither. Great Numbers that fled met with new Miseries, being famish'd with Hunger and Thirst, starv'd with Cold, over-run with Diseases, surpriz'd by Robbers, or worried by wild Beasts, and many taken by the wild *Arabs* and *Saracens*, who reduc'd them into a State of Slavery more miserable than Death it self. And what was another terrible Calamity to the Church, many of the weaker *Christians*, unprepar'd for so terrible a Conflict, apostatiz'd, or compounded with their Persecutors. Several of these were punish'd by the immediate Hand of Heaven; and several afterwards return'd to the Church, and were restor'd and recover'd. Tho' many revolted from the Faith, yet more maintain'd their Station with a firm and unshaken Courage; and many thousands held out till they had obtain'd the Crown of Martyrdom; *Nicephorus* affirming it to be easier to count the Sand of the Sea, than to reckon up the Martyrs in this Persecution. And what most mortify'd the Persecutors, was, that many who till now had been Enemies to *Christianity*, on a sudden came in, and publickly profess'd themselves *Christians*, and defy'd all the Powers of *Satan*; insomuch that the Judges were amaz'd and trembled, whilst the Condemned were chearful and courageous, and willing to undergo the severest Conflicts.

This

A.D. 250. This Persecution begun in *Rome* about the latter End of the Year 249; ^{Cyprian, Engh. Eccl. Hist. Ma. &c.} and in the Beginning of the following Year, *January* 20, *Fabian* Bishop of *Rome*, after he had held this Dignity 14 Years, receiv'd the Crown of Martyrdom. After his Death there was a Vacancy for 16 Months, and the Place was in a great measure supplied by the Clergy of the City. His Martyrdom was succeeded by that of *Abdon*, *Sennas*, *Victoria*, *Anatolia*, and many others in this City, as also by the Imprisonments of two eminent Confessors, *Celerinus* and *Moyfes*. In the Beginning of the same Year the Persecution reach'd *Carthage* and *Africa*, where it rag'd after an unheard-of manner, of which *St. Cyprian* gives us a sad and dismal Account. This great Man was publickly proscribed by the Name of *Cæcilius Cyprianus*, Bishop of the Christians; and every Man commanded not to conceal his Goods; besides which, the People frequently call'd out that he might be thrown to the Lions. So that being warned by a divine Admonition and Command from God, as he himself assures us, and lest his Presence should provoke his Enemies to fall more severely upon his Flock, he thought good at present to withdraw himself from *Carthage*, continuing in a private and distant Retirement for above a Year. During his Recess, tho' absent in Body, yet he was present in Spirit, supplying the Want of his Presence by thirty excellent Letters, furnish'd with pious Councils, grave Admonitions, seasonable Reproofs, earnest Exhortations, and hearty Prayers to Heaven for the Welfare and Prosperity of the Church. His greatest Concern was for the Case of the *Lapsed*, whom *Felicissimus* and some few Presbyters, Opposers of *Cyprian's* Election, without the Knowledge and Consent of their Bishop, had rashly admitted to the Communion of the Church upon very easie Terms. *Cyprian*, a strict Asserter of Ecclesiastical Discipline, and the Rights of his Place, was highly offended, and not only by several Letters complained of it, but endeavour'd to reform it, not sparing the Martyrs themselves, who presuming upon their great Merits in the Cause of Religion, took upon them to give *Libels of Peace* to the *Lapsed*, whereby they were again taken into Communion, sooner than the Rules of the Church did allow. The Example of *Cyprian's* Retirement was follow'd by several eminent Men, particularly *Gregory Thaumaturgus*, who not only retreated from *Neocæsarea* himself, but also advis'd his Church to decline the present Storm, and not to rely too much upon their own Strength. *Dionysius* Bishop of *Alexandria*, with much Difficulty, escap'd into the wild Desarts of *Libya*, with his four Fellow-Prisoners and Presbyters, *Caius*, *Faustus*, *Peter* and *Paul*. Among those that fled, we may mention the celebrated *Paul of Thebais* in *Ægypt*, a young Man of 21 Years of Age, who withdrew himself into the *Ægyptian* Desarts, where finding a large and convenient Cavern in a Rock, which had formerly been a private Mint-house in the time of *Anthony* and *Cleopatra*, he took up his Abode, leading for above 90 Years, till he was 113 Years old, a solitary and anchoretick Course of Life, and became the Father of *Hermits*, and all such as afterwards resign'd themselves to Solitude, and a more strict mortify'd Life.

Decii ½.
Pope Fabian
martyr'd.

St. Cyprian,
with others,
retire.

Paul of The-
bais, the first
Hermit.

Many Martyrs.

But most of those eminent Men who stood their Ground, became glorious Sufferers. Among whom were *Nestor* Bishop of *Megyddo* in *Pamphilia*; *Pionius*, the illustrious Presbyter of *Smyrna*, who shew'd the most heroick Courage imaginable; *Julian*, *Chronicon*, *Epimachus*, *Alexander*, *Ammon*, *Zeno*, *Ptolomy*, *Ammonaria*, *Mercuria*, *Isidore*, and many others at *Alexandria*; *Mappalicus*, *Bassus*, *Fortunio*, *Paulus*, *Donatus*, *Martialis*, &c. in *Carthage*; besides those already mention'd in *Rome*, and an infinite

Engh. Eccl. Hist. Ma. &c.

nite Number of others. Also the renowned *Babylas* Bishop of *Antioch*, after he had worthily held that Dignity about 13 Years, dy'd either in Prison or by the Sword, having first order'd his Chains to be bury'd in the same Grave with him, where St. *Chrysostom* assures us, they remain'd in his Time, concerning which we are told a strange Story, but that is out of the Limits of our History. He was succeeded by a Person call'd *Fabius*, who continu'd in the See but a Year or two, and was the 13th Bishop of *Antioch* after the Apostles. Among all the Sufferers in this dismal Time, the renowned *Origen* (now 64 Years of Age) had not the least Share. *Eusebius* summing up his Sufferings, tells us that the Devil muster'd up all his Forces against him, and assaulted him with all his Arts and Engines, marking him out above all others of that Time, as the Object of his utmost Rage and Fury. He was cast into the Bottom of a loathsome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet set in the Stocks, with his Legs stretch'd to the utmost for many Days together; he was threatned with Fire, and try'd with all the Torments that a merciless Enemy could inflict. Which meeting with a Person of his Age, and a Body broken with such infinite Cares and Labours, must needs be inexpressibly burthenfome. And yet he bore all with a noble Patience, and was ready to submit to the last fatal Stroke; but the Judge, to give all possible Additions to his Misery, order'd his Torments to be such as should not take away his Life; so that before the Persecution ended, he escaped. The Storm of the Persecution was very dismal all this Year, and most of the next; yet in the latter End of this, there appear'd some Dawnings of Light in *Carthage* and *Africa*, and many of the Confessors of those Parts were releas'd out of Prison.

Fabius the 13th Bishop of Antioch.

Origen's Sufferings.

And Escape.

This Persecution, rousing as it were the Vengeance of Heaven, was attended and succeeded by many Miseries and Calamities in the *Roman Empire*; particularly by great Wars and Devastations from the *Goths*, and other barbarous Northern Nations, and likewise by a dreadful Pestilence, which beginning in *Æthiopia* in the Confines of *Ægypt*, from thence infected all the Provinces in the World, spreading for no less than ten Years after in an unheard-of manner, and destroying incredible Numbers of People in every City in the Empire. To remedy the first of these Evils, the Emperor having nominated his Sons *Decius* and *Etruscus Augusti*, and Partners in the Empire, made all possible Preparations, and in the Spring went into *Thrace* and *Mæsia*, where the *Goths* had been most successful; leaving the Government of *Rome* in the Hands of the Senate. Shortly after his Departure, the Clergy of *Rome*, who had taken Care of that Church during 16 Months Vacancy, made choice of *Cornelius* for their Bishop, a worthy *Roman*, Son of *Castinus*, who continu'd in the See but one Year and a little above three Months, and was the 20th Bishop of *Rome* after the Apostles St. *Peter* and St. *Paul*. Notwithstanding the Worth of this Person, this Election accidentally occasion'd vast Mischiefs in the Church, which were rais'd and promoted by the Pride and Turbulence of two Presbyters, *Novatian* and *Novatus*, one of *Rome*, and the other of *Carthage*. *Novatian* had been formerly a *Pagan* Philosopher, who being dangerously ill, had been baptiz'd in his Bed, and afterwards was ordain'd Priest, tho' not without Opposition from Clergy and People, it being, as they said, contrary to the Orders of the Church, that any should be ordain'd who had been baptiz'd after that manner. *Cornelius* accuses him of denying his Sacerdotal Function in the Time of Persecution, and of other unjustifiable Practices. Being Master of much Wit, Knowledge and Eloquence, he might have been very serviceable to the Church, if his Ambition to be Bishop, the main Occasion of the Apostacy of the first Heresiarchs, had

Many Miseries in the Empire.

A.D. 251. Decii.

Cornelius the 20th Bishop of Rome.

The Beginning of the Novatian Schism.

not

not carry'd him to a Separation. After the Death of Pope *Fabian*, he wrote a very elegant Letter to St. *Cyprian*, in the Name of the Clergy of *Rome*, and continu'd in the Communion of the Church during the Vacancy of that See. But as soon as *Cornelius* was chosen Bishop, push'd forwards by Envy and Ambition, he openly attack'd his Election, accus'd him of several Crimes, and publish'd a Libel against him. His principal Plea was, that *Cornelius* admitted those to Communion who had been guilty of Idolatry; and to make the best Advantage of this Accusation, he rigorously maintain'd, That we ought never to permit those Persons to partake of the Communion, who had once fallen into Idolatry. Upon this Pretence he separated from *Cornelius*, and from those who believ'd that the Church might receive them again upon Repentance. The greater Part of the Confessors who had suffer'd courageously for the Faith, too much swell'd with Vanity, and unable to endure, that others who had shewn so little Constancy and Resolution, should stand on the same Level with themselves, embrac'd *Novatian's* Party, together with some Presbyters. At the same Time, *Novatus* before-mention'd having imbroyl'd the Church of *Carthage*; and finding himself in Danger of being excommunicated by *Cyprian* for his scandalous, irregular and unpeaceable Practices, repair'd to *Rome*, joyn'd himself to *Novatian*, and brought with him from *Carthage* those of his own Faction. They both maintain'd the same rigid Principles, denying all Communion to the Lapsed, tho' never so penitent. And thus a dangerous Schism began in the Church of *Rome*, which at that Time consisted of one Bishop, 44 Presbyters, 7 Deacons, 7 Sub-Deacons, 42 *Acolyths* or Clerks, 52 Porters and Exorcists, above 1500 Widows and Poor, and a very great Multitude of People.

*Novatus joins
with Novatian.*

*St. Cyprian
returns to
Carthage.*

*The first Coun-
cil of Carthage.*

In the mean Time the Persecution being somewhat abated in *Carthage*, St. *Cyprian* return'd to his Post, where he vigorously set himself to reform Disorders, and to compose the Differences that disturb'd the Church. For which purpose he conven'd a Synod of his neighbouring Bishops to consult about the Cause of the Lapsed; who having discuss'd the whole Matter, according to the Rules of the Holy Scripture, concluded upon this wise and moderate Expedient, that neither all Hopes of Peace and Communion shou'd be deny'd them, lest Despair should throw them into a total Apostacy; nor yet the Censures of the Church be so far relaxed, as rashly to admit them to Communion: But that the Causes being examined, and Regard being had to the Will of the Delinquents, and Aggravations of particular Cases, their Time of Penance should be accordingly prolonged, and Clemency be obtain'd by Acts of more than ordinary Sorrow and Repentance. That the Lapsed being of several Sorts, shou'd be treated according to the Nature of their Crimes; the *Libellatici*, who had only purchased Libels of Security and Remission from the Heathen Magistrate to excuse them from sacrificing in Time of Persecution, should be soon admitted to Reconciliation; but the *Sacrificati* be still kept under Penance, and not allow'd Reconciliation till they became dangerously sick, provided they began to do Penance before their Distemper. For as for such as stay'd till they were sick, before they desir'd to undergo Penance, it was thought expedient wholly to refuse them Absolution, 'because ' then, says St. *Cyprian*, it is not so much Sorrow for their Sins, as the Fear ' of Death, that obliges them to desire it. As for those Ecclesiasticks who had fallen into Idolatry, it was ordain'd that they shou'd for ever be excluded from the Clergy, that they should communicate no more with the Faithful, but as *Lay-men*, and that even some of them should be oblig'd to undergo the Severities of Penance. They likewise excommunicated *Felicissimus* and those of his Party, who had disturb'd the Tranquility of

of the Church of *Carthage*, in *St. Cyprian's* Absence; and here *Privatus* an Heretick of the Colony of *Lambesa*, who had been condemn'd by 90 Bishops, presented himself; but seeing himself so far neglected, as not to be admitted to make his Defence, he embrac'd the Party of *Felicissimus*. The Council, after they had made these Regulations, sent a Synodical Letter to *Cornelius*, whom they acknowledg'd Bishop of *Rome*; who thereupon assembled a Synod of 60 Bishops, and above as many Presbyters and Deacons, who follow'd the Rules of the *African* Council in ordering of publick Penance for the Lapsed: Particularly *Trophimus*, a lapsed Bishop, with his Flock, was receiv'd in, after great Humility and severe Penance; but he himself was not allow'd to communicate, but only in a Lay Capacity. As for *Novatian*, *Novatus*, and all that obstinately adher'd to their inhuman and merciless Opinion, they were excommunicated; but it was ordain'd, that the Brethren who had fallen into that Calamity, shou'd be more gently treated, and restor'd by Methods of Repentance.

Another Council at Rome,

Where Novatian is excommunicated.

The Church's Censure was so far from humbling *Novatian*, that he immediately enter'd upon new and worie Projects; and being instigated by *Novatus*, he resolv'd to make himself Bishop of *Rome*. In order to effect this, he sent two of his own Cabal to three mean ignorant Bishops, who liv'd in a small Province of *Italy*, and prevail'd with them to come to *Rome*, under pretence of accommodating Affairs, and putting a Stop to some new Divisions. These Bishops arriving, he shut them up in a Chamber, and caus'd himself to be ordain'd Bishop of *Rome* by them, about ten a-Clock at Night, and this after he had made them drunk, as *Cornelius* relates the Matter. This rais'd a great Disturbance in the Church of *Rome*; and the Heads of both Parties being desirous to obtain the Favour and Approbation of *St. Cyprian*, and of the other *African* Bishops, wrote Letters to them, and sent their Deputies to *Africk*. *Novatian's* Letters were very ill received; yet the *African* Bishops for a while suspended their Judgments, and ceas'd to send Letters of Communion to either of the two Parties, till they were inform'd of the Matter by two of their own Brethren, call'd *Caldonius* and *Fortunatus*, whom they purposely dispatcht to *Rome* to learn the true State of the whole Affair. After they were fully inform'd by them and two other *African* Bishops, who were present at the Ordination of *Cornelius*, they decided it in favour of him, and sent him Letters of Communion, having first confirm'd the Judgment he had pass'd against *Novatian* in *Italy*. This occasion'd *St. Cyprian* to write to the Confessors of *Rome* his Treatise of the *Unity of the Church*, ' wherein he shew'd by several Reasons, That the Church of *Jesus Christ* was essentially One, and that there could be no more; that there was ' only one Episcopacy, a Part whereof every Pastor really possess'd; that such ' as were out of the Church could hope for no Salvation; and that Schism ' and Heresie were the most enormous Crimes, which God had always punish'd with the greatest Severity. Therefore he exhorted all *Christians* ' whatsoever to return to it again, to promote Union by their joynt Endeavours, and to maintain no Correspondence with Schismatics. The Judgment of the Church in *Africk*, and the eloquent Writings of *St. Cyprian* brought the Confessors of the *Roman* Church over to *Cornelius*: The *Italian* Bishops also adher'd to him; and one of the three who ordain'd *Novatian*, acknowledg'd his Fault, and did Penance for it. *Novatian* and *Novatus* finding themselves rejected, endeavour'd to raise Disturbances in *Africk* and other Parts; and to secure their Interest, *Novatian* caus'd his Followers to take this Oath, *I swear by the Body and Blood of Christ, that I will*

Novatian usurps the Bishoprick of Rome:

But is rejected.

never desert you, nor return to Cornelius. They still persisted in teaching this Doctrine, that the Church neither can nor ought to admit any to the Communion, who had once apostatiz'd; and they likewise condemn'd second Marriages, as the *Montanists* before them had done. They charged the Orthodox with horrid Licentiousness in admitting scandalous Offenders, and by way of Distinction, they call'd themselves and their Party *Cathari*, the pure undefil'd Party, who kept themselves from all Society with the Lapsed, and such as communicated with them. And as this Severity was agreeable to the Humours of many, *Novatian* became the Head of a prevailing Heresie, which spread through many remote Parts of the World, and so extreamly disturb'd the Peace of the Church for a long time, that this Century is call'd by some *Sæculum Novatianum*.

In the midst of these Disturbances in the Church, the Persecution still continu'd, tho' abated in some Places. And now *Alexander* Bishop of *Jerusalem*, having held that Dignity 39 Years, after several Arraignments and various Sufferings, dy'd in Prison at *Cæsarea*, to the great Loss of the whole Church, particularly to *Origen*, who had ever found him a true Friend and Patron. He was succeeded by *Mazabanes*, who continued in this See about nine Years, and was the 35th Bishop of *Jerusalem*, after the Apostle *St. James*. About the same time *Moyse*, that eminent Priest and Confessor, with uncommon Courage and Constancy, suffer'd Martyrdom within the Walls of *Rome*. And now God thought fit to give some Ease to his Church, by removing its severest Persecutor *Decius*, who warring with the *Goths* and barbarous Northern Nations, in a short Time was in a hopeful Way of destroying those Ravagers. For he had not only gain'd an entire Victory over them, with the Loss of 30000 of their Men, but had also block'd them up in such a mannner as to have them all at his Mercy. But by the Treachery of his chief Commander *Gallus*, the *Goths* were put into such a Condition, as not only to escape, but also to attack him with all possible Advantage on their Side. So that being surrounded by the Enemy, a great Part of his Army was cut off. Perceiving his Defeat, and seeing his eldest Son kill'd before his Face, he in Despair clapt Spurs to his Horse, and rode furiously into a deep Lake or Bog, where he perish'd miserably. His Body had not so much as the Honours of a Funeral, but as best befitted one who had set himself against God, was expos'd as a Prey to the Beasts of the Earth, and to the Fowls of the Air. Thus dy'd *Decius*, a Prince sufficiently fam'd for his Actions, excepting those relating to the *Christians*, whose Blood was reveng'd not only upon him, his Son, and his whole Army, but also upon the whole *Roman* Empire, by means of the Inundations of the *Goths* and other barbarous Nations, who at that Time might have been easily suppress'd, if not ruin'd by natural Means, if Providence had thought it fit. His Death hapned in the latter End of *November*, in the Year when he and his Son were Consuls; being now in the 60th Year of his Age, and having reign'd a little above two Years.

GALLUS
the 3rd Ro-
man Emperor.

V. The *Goths* pursu'd their Victory, and made a miserable Slaughter of the *Roman* Army; and those who escap'd, fled to the Legions commanded by *Gallus*, who, as a Confederate with the *Goths*, was in Safety. This Person shew'd himself very industrious in strengthening and encouraging his Army, promising great Success against the Enemy, till by his popular Actions he effected his Designs, and procur'd the Soldiers to proclaim him Emperor. The Senate and People of *Rome* were extreamly concern'd

Euseb.
Cyprian.
Lactant.
&c.

Zosim.
Euseb.
Vittor.
Cyprian.

cern'd, both for the Death of *Decius*, and the Overthrow of their Army; but understanding that *Gallus* was chosen Emperor, and that his Legions had secured such Men as escap'd from the Battel, they confirm'd his Election. *Gallus* was now about 45 Years of Age, and descended of an honourable Family in *Rome*, which he much stain'd by his infamous Actions. For he not only fully'd it by his treasonable Practices before he was Emperor, but after his Advancement he made a Peace with the *Goths*, the most dishonourable that ever the *Romans* made since the Foundation of their City; which was, *That the Romans should every Year pay a considerable Tribute to the Goths*. And thus to gain the Title of Emperor, he was content to make himself and the *Romans*, who were accounted Lords of all Nations, tributary and subject to a rude and barbarous People. But the A.D. 252. Successes of this Emperor prov'd according to the Merit of his Actions: *Galli* ^{the Empire barbarous} For the *Goths*, and other Northern Nations, not satisfy'd with their Advantageous Peace, broke it in a short time, and like a mighty Torrent, came down upon the Provinces of *Thrace*, *Mesia*, *Thessaly*, *Macedonia*, and some Parts of *Asia*, committing all kinds of Devastations and Massacres. On the other Side, the *Persians* seeing the great Successes of the *Goths*, enter'd into *Mesopotamia* and *Syria*, with a mighty Power, under their great King *Sapores*; and then passing forwards, they subdu'd *Armenia*, and drove out *Tiridates* the King of that Country. But *Gallus* not much regarding these Troubles and Calamities abroad, consum'd his Time in the Pleasures of *Rome*, taking his Son *Volusian*, tho' but a Child, for his Companion in the Empire, and causing *Virtus Augustorum* to be stamp'd upon their Coins, as tho' Valour, and not Treachery, had gain'd him the Empire.

^{Cyprian. Dio. Ale.} During these Disturbances in the State, the Church was no less disturb'd ^{Novatian raises Disturbances.} by *Novatian* and his Party, who finding themselves rejected in *Italy*, to be reveng'd upon their great Opposer *St. Cyprian*, rais'd what Mischiefs they could in *Africk*, where they caus'd one *Maximus*, a Deputy of *Novatian*, to be chosen Bishop: On the other side *Felicissimus* of *Carthage*, an old Enemy to *Cyprian*, procur'd *Privatus* of *Lambesa*, formerly mention'd, to ordain a Person call'd *Fortunatus*, Bishop, in Opposition to *Cyprian*, and afterwards came into *Italy* to get his Ordination ratify'd there by *Cornelius*, pretending that this *Fortunatus* had been ordain'd by five and twenty Bishops, and that *Cyprian* himself favour'd the Party of the *Novatians*. *Cornelius* at first rejected *Felicissimus*, and those of his Faction; but at length, either terrify'd by their Menaces, or shaken by their Discourses, he entertain'd some Suspicions to the Prejudice of *St. Cyprian*, and writ to him after a very disobliging Manner; to which the other return'd a very warm Answer, exposing his Weakness, and acquainting him with the Malice of his Enemies. At the same Time the Faction of *Novatian* began to spread it self in the East, and to prevail in the City of *Antioch*; and *Fabius* the Bishop of the Place shew'd them too much Favour and Affection. This occasion'd a Synod of the *Eastern* Bishops about this Affair. For so ^{The first Council of Antioch.} *Dionysius Alexandrinus* in his Letter to *Cornelius* tells him, that he had been summon'd by *Helenus* Bishop of *Tarsus*, *Firmilian* of *Cappadocia*, and *Theoctistus* of *Cæsarea*, to meet in Council at *Antioch*, to suppress the Endeavours of some who thought there to establish the *Novatian* Schism. But shortly after the Party declin'd by Means of the Death of *Fabius*, who held this Bishoprick not above two Years. He was succeeded by *Demetrian*, ^{Demetrian the 14th Bishop of Antioch.} who continu'd in this Dignity about eight Years, and was the fourteenth Bishop of *Antioch* after the Apostles.

The Second Council of Carthage.

Gallus renews the 7th Persecution.

St. Cyprian's tender Care of his Flock.

He writes several Treatises.

In the mean Time the excellent *Cyprian* call'd a Council at *Carthage* of forty two Bishops, who meeting on the 15th Day of *May*, steer'd much the same Course as to the Lapsed; being sway'd to moderate Councils, because St. *Cyprian* had been frequently admonish'd by Divine Revelations of an approaching Persecution; and therefore they did not think it prudent and reasonable, that Men should be left naked and unarm'd in the Day of Battel, but be fortify'd with the Eucharist, and reconcil'd to the Church. In the Times of Peace and Prosperity they protracted the Time of Penance, and allow'd not the *Sacrificati* to be re-admitted, but at the Hour of Death; but now the Enemy was breaking in upon them, *Christians* were to be prepar'd for Suffering, and Encouragement given to those who by a sincere Repentance had shew'd themselves ready to contend earnestly for the Faith. This they did, not to patronize the Idle, but to excite the Diligent, the Church's Peace being granted, not in order to Ease, but to Conflict; and if any us'd their Indulgence to worse Purposes, they did but delude themselves, and were remitted to the Divine Tribunal. The Resolution of this Council was immediately signify'd to *Cornelius*, that he might use the same Conduct in his own Church. And now there was particular Occasion; for the Emperor *Gallus*, to compleat the Miseries of his Reign, renew'd the *Decian* Persecution against the *Christians*, which had been much abated; resolving as it were to imitate his Predecessor in nothing but his Crimes. He issu'd out no new Decrees, but only let loose the Reins of the former; for which Reason it is properly enough call'd, a Continuation of *the Seventh Persecution*. This was attended with many Miseries and Calamities in the Empire, which were one Pretence for it, as Wars, Ravages, Famines, and that dreadful Plague which began in *Decius's* Time, now rag'd more furiously than ever, particularly in St. *Cyprian's* Diocess of *Carthage*. There vast Multitudes were swept away every Day, and the Streets were fill'd with the Carcasses of the Dead, which seem'd to implore the Assistance of the Living. In this calamitous Time of Persecution and Pestilence, St. *Cyprian* call'd the *Christians* together, and in Imitation of the Divine Benignity, exhorted them to Acts of Mercy and Charity, and that to their greatest Enemies and Persecutors; and by his own Munificence and Perswasions great Assistance was given to all sorts of People. And that he might not be wanting to any, he at this Time penn'd his excellent Discourse concerning *Mortality*, 'wherein he eloquently taught the *Christians* to triumph over the Fears of Death, 'and not to decline, but rather desire it, since it deliver'd them from all 'the Miseries of this Life, and united them to *Jesus Christ* for ever; that 'therefore they had very little Reason to grieve for their Friends and Relations, since they were gone to the Enjoyment of the most imaginable 'Felicity. This horrible Pestilence, as the other Calamities of the Empire had been before, was now by the *Pagans* charg'd upon the *Christian* Religion, as the Cause for which the Gods were implacably angry with the World. To vindicate it from this vulgar and popular Objection, *Cyprian* address'd himself in a particular Treatise to *Demetrian* the Proconsul, 'wherein he prov'd, that these Evils that came upon the World could never be laid at the Door of *Christianity*, assigning other Reasons of them, 'and amongst the rest, their wild and brutish Rage against the *Christians*, 'which had provoked the Deity to bring these Calamities upon them, as a 'just Punishment of their Folly and Madnes, in setting themselves against 'a Religion so innocent and dear to Heaven. About the same time also he wrote to *Fortunatianus* a particular Treatise call'd, *The Exhortation to Martyrdom*.

Euseb.
Cyprian.

The Persecution still continu'd in several Places, and particularly in *Rome*, where *Cornelius* the Bishop felt the Fury of it. For having made an open and generous Confession of his Faith, for which St. *Cyprian* applauds him, he was banish'd to *Civita-Vecchia*, not far from *Rome*. But that not satisfying the Malice of his Enemies, he was after that taken up, cruelly scourg'd, and then beheaded upon the 14th Day of *September*, having continu'd in the See one Year, three Months, and ten Days. He left some few Writings behind him, and was succeeded by *Lucius*, a *Roman*, Son to *Porphyrius*, who, for his vigorous asserting the Truth of *Christianity*, was shortly after his Election banish'd with several others. But in the Beginning of the following Year 253, he return'd from his Exile with his Companions, for which he was congratulated by St. *Cyprian*; and not long after, in the Month of *March*, he obtain'd a glorious Martyrdom as well as his Predecessor, having held this Dignity but five Months and ten Days, according to Bishop *Pearson*. He was succeeded by *Stephen I.* a *Roman*, the Son of *Julius*, a Man of a warm and violent Temper, who continu'd in this See somewhat above four Years, and was the twenty second Bishop of *Rome* after the Apostles St. *Peter* and St. *Paul*. And now the Persecution drew to an End, but the Miseries of the Empire were as great as ever, and all the Reign of this wicked Emperor was unfortunate and deplorable; as well for the Loss of several Provinces to foreign Enemies, as other Calamities. He had only one considerable Victory in *Mæsia*, gain'd by his General *Æmilian* over the *Goths*; of whom many Thousands were slain, and the Pursuit follow'd for several Days. But this Victory was so far from being an Advantage to *Gallus*, that it soon after occasion'd his total Ruin; for *Æmilian* by this became so celebrated, and *Gallus* so despicable, that the Soldiers, who admir'd the Presents and Promises of *Æmilian*, and who ever affected Novelties, proclaim'd him Emperor. The News of this soon rouz'd *Gallus* from his soft Pleasures in *Rome*, who thereupon with all possible Expedition prepar'd himself to oppose this dangerous Rival; and so leaving the City, with his Son and a powerful Army, he march'd towards *Mæsia*. Here he was met by *Æmilian*, who boldly came to a Battel with him, and at length overthrew him, and slew both him and his Son *Volusian*; the Soldiers all joining with the Conqueror. This hapned at *Terni* in the Month of *May*, under the Consulships of *Volusian* and *Maximus*, A.D. 253. *Gallus* being 47 Years of Age, and having reign'd one Year and six Months. His Death gave an entire Peace to the Church of God, after it had endur'd the most terrible Storm and Conflict that ever had been known before; and which had continu'd with some little Intermissions and Abatements, near three Years and a half.

Lucius the 21st
Bishop of Rome
A.D. 253.
Galli 2.Stephen I. the
22^d Bishop of
Rome.Æmilian pro-
claim'd Empe-
ror.

Gallus slain.

C H A P. VI.

*From the End of the Seventh General Persecution of the Church,
to the Beginning of the Dioclesian Æra, usually called, The
Æra of the Martyrs.*

Containing the Space of about 31 Years.

A.D. 253. I. **U**PON the Overthrow of *Gallus*, *Æmilian* began to look upon him-
self as real Emperor of *Rome*; and accordingly wrote to the Se-
nate of his Success and Election, adding many Complaints against the Mis-
management of *Gallus*, and as many Promises of his own Performances.
But the Senate had no Regard to these Promises; and the Army of the
Alps likewise oppos'd him, chusing their own Commander *Valerian* for
Emperor, whom the Senate favour'd. Upon Notice of which, *Æmilian's*
Soldiers, mov'd with the great Reputation of *Valerian*, and the Favour of
the Citizens, to avoid civil Wars, rose up against *Æmilian*, and slew him,
after a short Reign, or rather Usurpation of about three Months. Upon
this, *Valerian* was not only acknowledg'd Emperor by the Army, but also
by the Senate and People, with extraordinary Applauses; and being settled
in the Government, he gave to his eldest Son *Gallienus* the Title of *Augu-*
stus, and made him his Equal in the Empire. *Valerian* was now about 70
Years of Age, most of which Time he had spent in great Fame and Reputati-
on, both under good and bad Emperors, by reason of his Valour and other
Accomplishments; and had attain'd to many Offices and Dignities; par-
ticularly under *Decius* he was made Censor of *Rome*, an Office dis-us'd
since the Reign of *Claudius*, into which he was chosen by the Senate, who
all cry'd out, *That the Life of Valerian was a continual Censorship; and that*
he ought to judge of the Crimes of others who had none of his own. He was
of an ancient Family, and in the whole Course of his Life had been prospe-
rous in his Enterprizes; so that all had great Hopes that this Man's Wisdom
and Experience would disperse the Calamities of these unhappy Times.
And accordingly he set about many Regulations, and made choice of wife
and worthy Governors, and of valiant and experienc'd Commanders,
whom he selected from the chief of the Nobility, by whom he was very
successful in several Actions against the Northern Nations. Among the
rest of his laudable Actions, he shew'd himself a particular Patron to the
Christians, whom he treated with all Offices of Kindness and Humanity,
kindly entertaining them even in his own Family; so that his Court seem-
ed to be a Church for Piety, and a Sanctuary for Refuge to all good
Men.

*The Death of
Origen.*

In the Beginning of this Emperor's Reign, or the End of the last, the
great *Origen* peaceably ended his Days at *Tyre*, having liv'd near 69 Years,
and most of them in the most imaginable Fatigue and Industry; leaving a
Name that was the Envy of his own, and the Wonder of succeeding Ages.
If we consider this Man in the Correspondence he had with three or four
Emperors, his Behaviour under three Persecutions, the Censures he sustain'd,
the Heresies he confounded, the Numbers of *Pagans* he converted, the re-
nown'd Scholars he taught, and the six thousand Volumes he is said to have
written, we can't but stand amaz'd at his wonderful Strength and Abilities.

Tho'

Tho' his Parts and Learning have been admir'd by all Men; yet his Errors were too many and dangerous to be excus'd; tho' they proceeded more from a curious Philosophical Head, than from a stubborn unsound Heart. He held and taught the main Principles of the *Christian* Religion with great Firmness; but being a vast Proficient in Philosophy, and too much possess'd with the Notions of *Plato's* School, he grew very solicitous to accommodate the divine Truths to his belov'd Opinions. And from three of them all his Errors seem to have proceeded; as first, That all intelligent Beings ever did, and ever shall exist: Secondly, That they have always been free to do Good and Evil; and Thirdly, That they have been precipitated in lower Places, and confin'd to Bodies for a Punishment of their Sins. Notwithstanding his Errors, no Man had greater Pens employ'd in his Vindication than himself; and never were more famous Contests than about his Writings, which are believ'd to have been much corrupted, several Hereticks being ambitious to make so great a Man speak their Sense. Particularly, there arose a certain Sect which call'd themselves *Origenists*, maintaining some of his Principles, as that the Sun, Moon, and Stars had all Souls, that the Torments of the Devils and the Damned should have an End, &c. To which they added several other Errors, and some of them renew'd the Abominations of the *Gnosticks*, and were therefore stil'd the *Dirty* and *Impure*. These Hereticks infected the Church to the 4th, 5th, and 6th Centuries; and were one Occasion of the Condemnation of all *Origen's* Works. *The Origenists.*

Cyprian.
&c.

The Peace which the Church enjoy'd under this Emperor, gave Opportunity to the Bishops and Governors to make several Regulations; and particularly *St. Cyprian* call'd a Council in *Carthage* of 66 Bishops upon a double Occasion. The first was concerning a certain Presbyter nam'd *Victor*, whom *Therapius* his own Bishop had too soon receiv'd into Favour, contrary to the Decision of the last Council; and the second was concerning the Time of baptizing Infants, started especially by *Fidus* an *African* Bishop, who asserted that Baptism was not to be administred before the eighth Day, as Circumcision was under the *Jewish* Law. As to the first, the Bishops were surpriz'd to find *Therapius* slight the Authority of a Decree so lately enacted; but nevertheless, after mature Deliberation, they were of Opinion that the Reconciliation *Victor* had receiv'd from his own Bishop, ought not to be revers'd; and so they permitted him to enjoy Lay-Communion, contenting themselves with admonishing their Colleague to be more vigilant for the future. As to the Baptism of Infants, it was determin'd, that it was not necessary to be deferr'd till the eighth Day, nor was the Mercy of God to be deny'd to any as soon as born into the World; that it was their univerial Sentence, 'That none ought to be prohibited Baptism and the Grace of God; which, as it was to be allow'd to all, so much more to Infants and new-born Children. About this Time also, *St. Cyprian* writ against *Fortunatianus*, who had been Bishop of *Affuri*, and directed his Letter to *Epiſtetus*, who was elected in his Place, and to the People of that City. This *Fortunatianus* had the Unhappiness to fall into Idolatry, and upon that Account was depriv'd of his Bishoprick; after which he earnestly labour'd to re-possess himself of it, and to perform his Episcopal Functions as formerly. In this Letter *St. Cyprian* 'condemn'd these Proceedings, and demonstrated the Necessity of Sanctity to make Mens Sacrifices acceptable, advising the People 'not to suffer him to exercise his Office, but to separate from him in case he 'persisted in his Design. *The 2^d Council of Carthage.*

Cyprian.
&c.

In the following Year, the Bishops of *Spain* had recourse to *St. Cyprian*, A.D. 254^e about an Affair of the same Nature; for *Basilides* and *Martial*, Bishops of *Valer.* *Leon* and *Astorga*, having been publicly convicted of Idolatry and other Crimes

The 4th Council of Carthage.

Crimes, were depriv'd, and *Felix* and *Sabinus* elected in their Places. *Basilides* owning his Crime, had voluntarily quitted his Bishoprick, and was plac'd in the Rank of *Penitents*, thinking himself happy if he might be admitted to Lay-Communion. Nevertheless, these two, afterwards push'd on by Envy and Ambition, us'd their utmost Endeavours to regain their Sees: and for that End repair'd to *Rome*, not to demand their Re-establishment from Pope *Stephen*, but only to obtain favourable Letters from him. *Stephen* being surpriz'd into a Compliance, granted them their Request; so that upon their Return to *Spain*, they became more insolent than ever, and thought to re-possess themselves by main Force. Whereupon the Clergy and People of *Spain* by Letters address'd themselves to St. *Cyprian*, and also deputed the new Bishops, *Felix* and *Sabinus*, to know how to proceed in this Exigency. The holy Prelate judging it a Matter of no small Importance, call'd a Council of 36 Bishops, which was his fourth in *Carthage*; and after a diligent Examination of all Circumstances, the Bishops came to this Resolution, That the Deprivation of *Basilides* and *Martial*, as well as the Ordination of *Felix* and *Sabinus* in their Places, ought to stand good: To which purpose they wrote a Synodical Letter to the Clergy and People of those Diocesses, wherein they declar'd, ' That since the People had Power to elect good Bishops, ' and to reject the Bad, they wou'd be answerable to God if they any longer ' communicated with them; That the Ordination of *Felix* and *Sabinus* ' was lawful, since it was done by the neighbouring Bishops, by the Consent of the People, that it ought not to be revers'd, tho' *Basilides* had ' impos'd upon the Credulity of *Stephen*, which Conduct, instead of effacing ' their Crimes, aggravated their Guilt. Shortly after this, St. *Cyprian* was consulted by the *Gallican* Bishops, concerning *Marcian* Bishop of *Arles*, who being infected with the *Novatian* Heresie, brought over several Persons to his Party, and arrogantly insulted over his Brethren. *Faustinus* Bishop of *Lyons*, and several other Bishops, wrote both to Pope *Stephen* and St. *Cyprian*, desiring their Concurrence in excommunicating *Marcian*. But *Stephen* neglecting the Affair, *Cyprian* wrote to him, ' desiring him to satisfy ' the Requests of the *Gallican* Bishops, and dispatch his Letters to *Arles*, declaring *Marcian* excommunicated; remonstrating, That since that Bishop ' had join'd himself to *Novatian*, there was no Occasion for a new Judgment ' against him; that all Bishops were oblig'd to admit Penitents into the Church, ' so that the whole Body of Bishops being united by a mutual Charity, whenever *Christ's* Flock is attack'd by Heresies or Schisms, they may be able ' to re-unite the Sheep, like good Shepherds who truly love their Flock. About the same time, being highly censur'd by an *African* Bishop call'd *Papienus*, who believ'd the Calumnies of *Felicissimus*, he wrote a solemn Letter to him, justly condemning his rash Believing any ill Reports of his Brother, concluding with these remarkable Words, ' You have my Letter, and ' I have yours; they will be both read in the Day of Judgment, before the ' Tribunal of *Jesus Christ*.

A.D. 255.
Valer. 2.
The 5th Council of Carthage.

But now St. *Cyprian* was concern'd about a greater Affair, which was examin'd in a Council of 32 Bishops, which he call'd the following Year; and this was concerning the famous Contest about re-baptizing those who had been baptiz'd by Hereticks. This, by the Occasion of the *Montanists* and *Novatians*, had been formerly canvass'd in the Eastern Parts, from whence it flew over to *Numidia*, and by *Januarius* and the Bishops of that Province, it was brought before St. *Cyprian*, and this Council of *Carthage*. In this it was determin'd, ' That no Baptism could be valid out of the ' Church; That it was absolutely necessary to re-baptize those who had received the Baptism of Hereticks; and that this was no novel Sentence, but ' had been so adjudg'd by the *African* Bishops their Predecessors, and the ' Thing

Cyprian.
&c.

‘ Thing constantly practis’d and observ’d by them. *Quintus* a Bishop, soon after desiring St. *Cyprian*’s Opinion of this Matter, he return’d him the same Answer, ‘ tho’ he modestly acknowledg’d that some of his Brethren were of ‘ a different Opinion, and sent him the Decision of this Synod. But that A.D. 256. this Controversie might be more fully examin’d, this excellent Man in the Valer. 3. next Year assembled a Council of 71 Bishops, as well of the Province of *Africk* as *Numidia*, who confirm’d all that had been determin’d by the pre-^{The 6th Council of Carthage.}ceding Synod, concerning the Baptism of Hereticks, and decreed, ‘ That ‘ all Presbyters and Deacons who were ordain’d amongst them; and also such ‘ of the Clergy, who had been some time of their Party, upon their Return ‘ to the Church, shou’d only be receiv’d in the Quality of *Laicks*. And the better to maintain that Honour and Friendship which Bishops ow’d to each other, they acquainted Pope *Stephen* with their Constitutions by a Synodical Letter, towards the Conclusion of which it represented, ‘ That since ‘ their Ordinances were conformable to Truth and the *Christian* Religion, they ‘ hop’d he wou’d make no Difficulty to approve them; ‘ That they were sensible that all Bishops could not readily change their Opinion, yet tho’ ‘ they retain’d their own Customs, they might still preserve the Laws ‘ of Charity; Therefore they did not magisterially impose their Opinions upon others, since every Bishop had full Authority within the ‘ Jurisdiction of his own Church, for which he was accountable to God ‘ alone.

^{Cyprian. Euseb.} Pope *Stephen* was so far from submitting to the Reasons of the *Africans* ^{Pope Stephen opposes St. Cyprian.} in this Matter, whether because he imagin’d that they had a Design against the *Roman* Church, or because he thought the Question of too great Consequence for them to determine, that he was enrag’d against St. *Cyprian* and his Colleagues, and rudely treated their Deputies: Nay, he prohibited all the *Christians* of his Church to receive or lodge them, not only depriving them of Ecclesiastical Communion, but also refusing them the common Civilities of Hospitality. The Letter he writ back, was fill’d with Affronts and Invectives, and his Decision was compriz’d in these Terms; ‘ If any ‘ Person comes to you of any Heresie whatsoever, let not the least Alteration be made in what has been regulated by Tradition, but only lay ‘ Hands upon him and so receive him. This being brought to *Africk*, St. *Cyprian*, mov’d with the Proceedings of *Stephen*, sent his Letter, with a Refutation of it, not only to *Pompey* of *Africk*, but also to *Firmilian*, and the other Bishops of *Cappadocia*, who were all of the same Opinion with *Cyprian*, touching the Baptism of Hereticks. *Firmilian* particularly writ a long Epistle, ‘ wherein he amply and sharply refuted the Opinion and Letter of *Stephen*, and establish’d the Discipline which *Cyprian* had defended; ‘ alledging, that it had been observ’d in his Country by immemorial Custom, and confirm’d in two numerous Synods held at *Iconium* and *Synnada*. St. *Cyprian* also wrote a Letter to Bishop *Jubianus* about this Matter, and also another to *Magnus*, wherein he answer’d two important Questions, and declar’d, ‘ That Baptism by the *Novatians* in particular ought to be ‘ look’d upon as invalid; and that the Baptism of *Clinicks*, that is, of sick ‘ Persons on their Beds, was valid; and that the Sacrament was equally ‘ efficacious, whether the Person was plung’d into the Water, or had it ‘ sprinkled upon him. But, to put the grand Controversie beyond all Dispute, he summon’d a more general Council of 87 Bishops, which was the 7th ^{The 7th Council of Carthage.} and last, and the third upon this particular Occasion; and this assembled in the Month of *September* 256. In this Council the Letters of *Jubianus* to St. *Cyprian*, and his Answer to that Bishop, were first read. After which St. *Cyprian* propos’d to all the Bishops present, ‘ to deliver their Opinions ‘ freely, but yet not so, as to condemn and excommunicate those of a different

rent Judgment; For, added he, none of us ought to make himself a *Bishop of Bishops*, or pretend to awe his Brethren by a tyrannical Fear, because every Bishop is at Liberty to do as he pleases, and can no more be judg'd by another, than he can judge others himself; but all ought to wait for the Judgment of *Jesus Christ*, who alone can set us over the Church, and judge our Actions. After this Proposition, the Bishops gave their Opinions, and concluded all in favour of St. *Cyprian*.

St. Cyprian
prevails.

Not only *Firmilian* of *Cappadocia*, but also *Dionysius* of *Alexandria*, and many others in the East, stood firm to St. *Cyprian*, and maintained, That all Persons baptiz'd by Hereticks ought to be re-baptiz'd. *Dionysius* however carry'd himself with great Temper and Moderation, and in his Epistles distinguish'd between *Apostates*, who had receiv'd their Baptism in the Catholick Church, and *Pure Hereticks*; That the former upon their Return were to be admitted by Imposition of Hands, which Practice he had learnt from his Predecessor *Heraclas*; but the latter, who had no Baptism but what was conferr'd by Heretical Persons, were to be enter'd into the Church by Catholick Baptism. Besides, he engag'd in this Dispute more like a Mediator than a Party, writing to Pope *Stephen* to use Moderation in this Case, as he did also to his Successor, and most other Bishops of that Time. But neither Numbers nor Arguments wou'd satisfie *Stephen*; and indeed the Controversie arose to that Height between him and St. *Cyprian*, that he gave the other very rude and unchristian Language, stiling him *false Christ*, *false Apostle*, *deceitful Worker*, and such like; while the other treated him with great Sharpness and Severity, charging him with Pride and Impertinency, Self-contradiction, Ignorance, and Obstinacy, and other Weaknesses. *Firmilian* also charg'd *Stephen* with sacrificing the Peace of the Church to a petulant Humour, where Inhumanity, Audaciousness, Insolence and Impiety, are some of the Characters bestow'd upon him: A great Instance how far Passion and Prejudice may transport wise and good Men beyond the Merits of the Cause, and the Bounds of Charity. Thus we have given an Account of this great Controversie, which was never nicely determin'd till the Council of *Arles* in the fourth Century. All that we shall add concerning it, is, that St. *Cyprian* and his Party expressly disown'd *Anabaptism*, or Rebaptization, still asserting that there was but one Baptism; only they look'd upon the Baptism of all Hereticks as *ipso facto* null and void, and therefore said, that the Parties so baptiz'd, ought to receive what (lawfully) they had not before.

Cyprian.
Epist.

The EIGHTH GENERAL PERSECUTION.

A.D. 257.
Valer. 1. II. The *Christians* had now enjoy'd a profound Peace for about four Years from *Valerian*, who had been kind to them beyond any of the preceding Emperors; so that they wanted no Assurance of a happy and prosperous Time. But in the 4th Year of his Reign, this Emperor gave way to the Suggestions and Delusions of an Arch-Magician of *Aegypt*, call'd *Macrianus*, who prevail'd upon him to fall from his former Kindness, and to persecute the *Christians*; alleging that these Men, by their wicked and execrable Charms, hinder'd all the Prosperity of the Emperor, colouring his Pretence from their special Power over *Demons*, whose mischievous Arts they dissipated, and whom they ordinarily banished with the speaking of a Word. Upon a Pretence of this dangerous Power, *Macrianus* advis'd the Emperor to perform many impious Rites of Initiation, abominable Sacrifices, and Enchantments, to cut the Throats of miserable Infants, to sacrifice the Children of unhappy Parents, to rip open the Bowels of new-born Babes, and to tear in Pieces, and cut

Epist.

cut in funder God's own Workmanship, as if by these Acts he should purchase for himself a lasting Felicity. Whereupon Edicts were in all Places publish'd against the *Christians*, the great Enemies to Magick, and they were without the least Protection, expos'd to the common Rage. This is commonly call'd *The Eighth General Persecution* of the Church, beginning in the Month of *April*, and continuing three Years and a half, or 42 Months: For so *Dionys. Alex.* intimates when he makes *Valerian* to be the *Beast* in the *Revelation*, to whom was given a Mouth speaking great Things and Blasphemies, and Power was given to him to continue forty and two Months, Apoc. 13. 5. The same Person also tells us, that it is in vain to make a particular Enumeration of all the *Christians* that suffer'd in this Persecution; only it is observable, that both Men and Women, young and old, Soldiers and Rufficks, Persons of all Ranks and Ages, were some beaten and scourg'd, others beheaded, and others by overcoming the Violence of flaming Furnaces, receiv'd the Crown of Martyrdom.

The Persecution began at *Rome*, where we have the Names of several Martyrs, as *Rufinus*, *Secundus*, *Eusebius* a Presbyter, and *Marcellus* a Deacon, with several others. But the chief of these Martyrs was *Stephen* himself, who suffer'd on the second Day of *August*, after he had held the See of *Rome* a little above four Years. After a Vacancy of 22 Days, he was succeeded by *Xyflus* or *Sixtus II.* an *Athenian* Philosopher, who held this Dignity almost one Year, and was the 23^d Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. The Persecution extended to all Parts of the Empire, and beginning in *Africk*, *Aspasius Paternus* the Proconsul sent for *St. Cyprian* to appear before him, informing him, That he had receiv'd Commands from the Emperors, that all who were of Foreign Religion, should worship the Gods according to the Roman Rites, and demanded his Answer. *Cyprian* readily reply'd, That he was a Christian and a Bishop, who acknowledged none but the true God, the Creator of Heaven, Earth, and all Things; whom all Christians served, praying Day and Night for themselves and all Men, and for the Prosperity of the Emperors. The Proconsul demanding of him whether that was his final Resolution, he reply'd, That Resolution which is founded in God, cannot be alter'd. Then he told him, That he was to search out the Presbyters as well as Bishops, and that he was commanded to prohibit all private Assemblies, and proceed with capital Punishments against the Frequenters of them. The holy Man gave him an unconcern'd Answer, so that the Proconsul finding it was in vain to treat with him, commanded him to be banish'd to *Carubis*, a little City standing in a Peninsula within the *Libyan* Sea, not far from *Pentapolis*; a pleasant Place, where he met with kind Usage, was frequently visited by the Brethren, and furnish'd with all Conveniencies. In this Retirement God was pleas'd to favour him with several heavenly Visions, by one of which, in the first Day of his Arrival, he was particularly forewarn'd of the Manner of his approaching Martyrdom. At the same time the Præfect of *Numidia*, after having put several *Christians* to Death, and scourg'd others, condemn'd many to the Mines, and among the rest several Bishops and Presbyters of his Province. *St. Cyprian*, that he might improve all Opportunities, from the Place of his Exile sent these Martyrs an excellent Epistle, wherein with wonderful Eloquence he heighten'd the Glory of their Confession, and encourag'd them to suffer with Constancy: He sent this to three different Places, where these holy Confessors were dispers'd, and remitted some Money to them to supply their present Extremities. Their Answers were written from three several Places, in which, in an unaffected Stile, they return'd him their Thanks for his great Kindness and Charity, and assur'd him, that his Letter had rais'd

The Continuance of the Persecution.

Sixtus II. the 23^d Bishop of Rome.

St. Cyprian banish'd.

He comforts the Martyrs.

‘ their drooping Spirits, heal’d their Wounds, and render’d their Pressures
 ‘ more light and supportable to them.

As *Africk* felt the dismal Effects of this Persecution, so did *Ægypt* no Ensb.
 less: And at the first Arrival of the Orders to *Alexandria*; Bishop *Diony-*
sus, with some of his Clergy, addrest himself to *Æmilian* the Governor,
 who at first did not directly forbid him to hold his Assemblies, but en-
 deavour’d to perswade him from it, presuming others would soon follow
 his Example. *Dionysius* return’d an Apostolical Answer; *That we must*
obey God rather than Men, solemnly assuring him, *That he would worship*
only the true God, from which Resolution he would never recede. The
 Governor told him, *That he had acquainted them with the great Cle-*
mency of the Emperors, if they would act agreeably to Nature, and adore
the Gods that were ‘Protectors of the Empire, which he hop’d they would be
more grateful than to refuse. To whom the Bishop reply’d, *That though*
the Romans worshipp’d other Gods, they only adored the Creator of the
World, who gave the Government to the Emperors, and to whom they
daily prayed for the Permanency and Stability of the Empire. Upon this the
 Governor, by way of Insinuation, urg’d him to worship the *Roman Gods*
 together with their own; but finding all ineffectual, he declar’d them igno-
 rant and ungrateful, and order’d *Dionysius* to be banish’d to *Cephro* in the
 Desarts of *Libya*, and likewise prohibited all the Assemblies of the *Christi-*
ans, threatening the severest Punishments to the Aggressors. The Sentence
 was immediately put in Execution, and *Dionysius*, tho’ sick, was not allow-
 ed one Day’s Respite, but was hurried into the most uncomfortable Part
 of *Libya*; but great Numbers of *Christians* soon follow’d him, partly from
Alexandria, and partly from other Parts of *Ægypt*. At his first Arri-
 val he was treated with Rudeness and a Shower of Stones, but in a short
 time he not only civiliz’d their Manners, but also reclaim’d them from Ido-
 latry, and brought them to *Christianity*. And as he met with Success, so
 he shifted his Quarters, preaching about in those disconsolate Regions, and
 turning the Desert into a Church. Nor could all the Severity of *Æmilian*
 prevent the *Christians* Assemblies at *Alexandria*, tho’ he proceeded with
 the utmost Hatred against such as were brought before him, killing many
 with all the Arts of Cruelty, keeping others for the Rack and Torment,
 loading them with Chains, and thrusting them into loathsome Dungeons,
 forbidding the Presence of their nearest Friends. Yet even in the Height
 of these Afflictions God supported their Spirits, and animated others to
 venture in, and to administer Comfort and Necessaries to them, not fear-
 ing, tho’ with the Peril of their Heads, to interr the Bodies of the Mar-
 tyrs. From *Cephro*, *Dionysius* wrote to Pope *Sixtus*, concerning the
 Re-baptization of Hereticks, in which he made a remarkable Exception
 in one particular Instance, which was of a Man of his Congregation, who had
 formerly receiv’d his Baptism from Hereticks, and now desired to obtain
 Catholick Baptism; but he durst not admit him, because he had been ma-
 ny Years in the Class of the Faithful, and a constant Receiver of the Eu-
 charist, judging that his long Communion with the Church might be equi-
 valent to Baptism.

Dionysius
Alex. banish’d.

He makes new
Converts.

The Heresie of
Sabellius.

About this Time one *Sabellius* a *Libyan*, born at *Ptolemais* a City of Ensb. Epiph.
Pentapolis, started some unorthodox Notions and Opinions about the
 Doctrine of the holy Trinity, teaching that there was no Distinction be-
 tween the three Persons, and asserting the Father, Son, and Holy Ghost,
 to be but one Subsistence, one Person under three several Names, who in
 the Time of the Old Testament gave the Law under the Notion of
 the *Father*, in the New Testament was made Man in the Capacity of
 the *Son*, and afterwards descended upon the Apostles in the Quality of the
 Ho-

Holy Ghost. Epiphanius tells us that Sabellius had suck'd in this Error from some Apochryphal Books, and more especially from that call'd *The Gospel of the Egyptians*, where our Saviour is introduced teaching his Apostles, that the Father and the Son are but one and the same Person. Tho' those who then held this Opinion, were call'd *Sabellians*, yet the Heresie itself was more ancient than *Sabellius*. For we find that it was the Opinion of *Praxeas* and the *Patropassians*, and after them, of *Noetus* of *Smyrna*, from whom they were call'd *Noetians*; and lastly, of this *Sabellius*, who by his Care and Industry gave them that held it the Name of *Sabellians*, which Name ever after continued, as it does to this Day.

And now the Persecution began to give a fatal Turn to all the Prosperity of *Valerian*; for Heaven being highly provok'd with the barbarous Treatment of its faithful Servants, sent its Scourges from the Northern Countries, who came down in a more formidable manner than ever; and at the same time the mighty *Sapores* King of *Persia*, with a furious Progress over-run and ravag'd *Syria*, *Cilicia*, *Cappadocia*, and the Eastern Parts of the Empire. This oblig'd the Emperor to make all possible Preparations, and to march with a powerful Army to *Byzantium* to put a Stop to his Enemy's Power. But these Miseries were so far from mollifying his Heart as to the *Christians*, that he sent a Rescript to the Senate more severe than ever, wherein he order'd that Bishops, Presbyters and Deacons should be put to Death without Delay; That Senators and Persons of Quality should lose their Honours, and Preferments, and forfeit their Estates; and if they still continued *Christians*, lose their Heads; That Ladies of the highest Rank should not only have their Estates confiscated, but also be banish'd; and that all of the Emperor's Household should be immediately sent to Prison. Which gave Occasion to the Governors to carry on the Persecution with more Violence than ever; among whom *Macrianus* was particularly diligent in *Rome*. In Execution of these Orders, Pope *Sixtus* was brought out and beheaded with *Quartus*, on the 6th Day of *August*, after he had been Bishop of *Rome* 11 Months and 12 Days. As he was led to Execution, *Laurence* his Archdeacon and Treasurer follow'd after him, and with loud Cries desir'd, That he might partake of the Honour of Martyrdom with him, and that his Blood might be mingled with that of his Bishop. *Sixtus* told him, That he was reserv'd for a more noble Combat, but that he should quickly follow him, and within three Days be where he was. The Governor knowing *Laurence* to be the Church's Treasurer, seiz'd upon him, and charg'd him to discover where the Treasures were. The holy Man desir'd three Days time to gather them together, and present them to him; at the End of which he presented a great Number of poor helpless People to the Governor, and let him understand, That they were the true Treasures of the Church. The Governor incens'd at this Disappointment, immediately order'd him to be torn with Scourges, to be whip'd with Iron Rods and *Plumbetæ*, and then to be set on the wooden Horse, and to have all his Limbs dislocated; and last of all ordered a kind of Grid-iron, with a slow Fire under it, to be made ready; upon which the Tyrant caus'd him to be laid down and roasted. All which Torments St. *Laurence* endur'd with admirable Constancy and Unconcernedness; and after a considerable Time lying upon that Bed, he victoriously call'd out to the Governor, *I am roasted enough on this Side, turn me on the other, and then eat me.* Then praying for the Conversion of *Rome*, he chearfully yielded up his Spirit to God. The Persecution was now so hot, that after the Death of *Sixtus*, there was a Vacancy in the Church of *Rome* for almost a Year, the Care of the *Christians* being then left to the Presbyters.

A.D. 258.
Valer. 4.

The Persecution
increases.

The Martyrdom
of Pope Sixtus
and his Deacon
Laurence.

The Martyrs in
Africk.

Nor were *Carthage* and *Africk* free from the Severity of this Persecution, where great Numbers suffer'd; particularly three hundred Martyrs at *Utica*, commonly call'd the Martyrs *de Massa Candida*, who rather than do Sacrifice, chearfully leapt into a mighty Pit of burning Lime kindled for that purpose, and were immediately suffocated in the Smoke and Flames. The daily News of the *Christians* Sufferings gave *St. Cyprian* just Reason to expect and provide for his own Fate, which he waited and long'd for every Hour. Tho' his chiefest Friends desired him to withdraw; yet the Desire and Prospect of an immortal Crown had set him above the World, and made him deaf to all their kind Entreaties. But when News was brought that the Officers design'd to carry him to *Utica*, to suffer there, he retired, being unwilling to suffer in any Place but *Carthage*, in the Presence of the People where he had so long and successfully preached the Gospel, the Truth of which he was desirous to seal with his Blood; 'it being very agreeable that a Bishop should suffer for his Lord in that Place where he had govern'd his Church, and by that eminent Confession edifie and encourage the Flock committed to his Charge, as he writes in his last Epistle to his People. 'As for themselves, he advised them to Peace and Unity, not to create Trouble to one another, nor to offer themselves to their Persecutors; but if any were apprehended, couragiously to confess, as God should enable them to declare themselves. Taking up his Residence in *Carthage*, Officers were immediately sent to apprehend him, who putting him in a Chariot carry'd him to the new Proconsul *Galerius Maximus*, who commanded him to be kept a Day longer at an Officer's House, while the People alarm'd with the News of his Return and Apprehension, flock'd to the Doors, and watch'd there all Night. Being brought before the Proconsul the next Day, *Maximus* looking upon him, said, *Art thou Thrascius Cyprian, a Bishop and Father to Men of impious Principles? The sacred Emperors command thee to sacrifice; therefore be well advised, and do not throw away thy Life. The Holy Martyr reply'd, I am Cyprian and a Christian, and cannot sacrifice to the Gods; do as you are commanded; for in so just a Cause I need no Consultation.* The Proconsul displeased at his invincible Constancy, told him, *That he had been long of this sacrilegious Humour, had seduced many into the same impious Practices, and shewn himself an Enemy to the Gods and Religion of the Roman Empire, and one whom the most pious Emperors could never reduce to the Observance of their holy Rites: That therefore being found to be the Ringleader of so dangerous a Sect, he should be made an Example to all those whom he had seduc'd, and that Discipline should be establish'd in his Blood.* Whereupon he read his Sentence out of a Table-Book, *I will that Thrascius Cyprian be beheaded.* To which the holy Man only answer'd, *I heartily thank Almighty God, who is pleased to set me free from the Chains of the Body.* Sentence being pass'd, he was led away with a strong Guard of Soldiers, infinite Numbers of People pressing after, the *Christians* weeping and mourning, and crying out, *Let us also be beheaded with him.* Being brought to the Place of Execution, which was a Field surrounded with Trees loaden with Spectators, the Martyr falling down upon his Knees, recommended his Soul to God in Prayer; after which he stript himself to a Linnen Vestment, and expected the Executioner, to whom he commanded the Sum of about six Pounds of our Money to be given. The Brethren spread Linnen Cloaths about him to preserve his Blood from being sprinkled upon the Ground; and then covering his Eyes with his Hand, the Executioner did his Office. His Body was deposited not far off by the *Christians*, but at Night, for fear of the *Gentiles*, remov'd; and with many Lights and Torches, solemnly interr'd in the Coemeter-

St. Cyprian's
Apprehension,

Examination,

And Martyr-
dom.

Coemetry of *Macrobius Candidus* a Procurator, near the Fish-ponds in the *Mappalian Way*. This was done upon the 14th Day of *September*, after he had been about ten Years Bishop of *Carthage*, being succeeded by *Lucian*. To give a short Character of *St. Cyprian*, he may be said to have been, tho' not the greatest, yet the most useful and valuable Man, the most accurate and finish'd Writer, and the most wise and serviceable Bishop in this Age.

As. M.
Es. 16.

Not long after the Death of *St. Cyprian*, the Proconsul *Galerius Maximus* A.D. 259. dy'd, being succeeded by one *Solon*, who carry'd on the Persecution with *Valer.* 6. no less Severity than the other had done. In *Carthage* many eminent *Christians* were put to death, particularly, *Lucius, Montanus, Flavian, Juli-* Many Martyrs.
an, Victorius, Primolus, Remus and *Donatian*; most of them of the Clergy, and *St. Cyprian's* Disciples. In *Numidia*, *James* and *Marianus*, with many others suffer'd at *Lambesa*. In *Spain*, *Fructuosus* Bishop of *Tarragon*, after a noble Confession of his Faith, was burnt alive, together with his two Deacons *Augurius* and *Eulogius*. In *Palestine*, *Eusebius* informs us of three eminent Confessors, *Priscus, Malchus*, and *Alexander*, who being in the Country, and asham'd to think that they lay idle and secure, while so many others were contending for the Crown, unanimously went to the Governor of *Cesarea*, profess'd themselves *Christians*, received their Sentence of Death, and were made Food for the wild Beasts. Besides these, he tells us of a Woman in *Cesarea*, who, tho' a *Marcionite*, underwent the same Fate. In *Rome* the Church continued a considerable Time without a Bishop; but the Persecution a little abating, after almost a Year's Vacancy, the *Christians* made choice of *Dionysius*, a *Dionysius the* learned and excellent Man, who held this Dignity about eleven Years, 24th Bishop of *Rome*, and was the 24th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Pol. 10.
Zosim.
Lactant.

And now the *Roman* Empire began to be more and more afflicted *Valerian declines.* by barbarous Inundations, and the *Persian* Invasions, in which *Valerian* himself was the principal Sufferer. For after he had made some Resistance to the *Goths* and *Scythians*, he was obliged to turn all his Forces against *Sapores* King of *Persia*, who with a furious Progress ravaged many of the Eastern Provinces. Approaching near the *Persians*, he became so dishearten'd and confounded, that he despaired of Success, and would have put an End to the War by giving of Money. *Sapores* offered to parly with him in Person upon that Subject, to which *Valerian* imprudently consented. And being infatuated by Gold, and betrayed by *Macrianus*, the first Cause of his Injustice to the *Christians*, he was brought into an incommodious Place without a sufficient Guard, where being surrounded by the *Persians*, and all the Passes possessed, without any Resistance he was taken Prisoner by *Sapores*, who carried this old Emperor into his own Country, and treated him Indignities below the meanest Slave. For the insulting *Persian*, swell'd with this prosperous Gale, made *Valerian* his Footstool, whenever he was disposed to take Horse; causing the greatest Monarch of the World, to whom all Nations paid Homage, to bow down his Neck for him to tread upon it, when he mounted the Saddle. This was the miserable Fate of the Persecutor *Valerian*, which hapned in the Year 260, he being 76 Years of Age, and having reigned near seven Years; a Prince eminent for many remarkable Excellencies, who for many Years wanted no kind of Success and Reputation, 'till at length pulling down the Vengeance of Heaven, he was severely punish'd for his barbarous Cruelties to the *Christians*; which was likewise no small Punishment to the *Romans*, who never received such a publick and signal Affront since the Foundation of their City. *Sapores* was wont to rally *Valerian*,
an,

He is taken Prisoner by Sapores King of Persia.

His miserable
Captivity and
Death.

an, when he made him his Footstool, telling him, *That that Posture was a greater Proof on which Side the Victory went, than all the Pictures that the Romans could make*; and for a long time after the *Persians* treated the very Name of a *Roman* with the utmost Scorn and Indignity. *Valerian* continued about seven Years in this miserable Servitude, notwithstanding all the Writings, all the Intercessions, and all the Threats of the greatest Potentates in the World; and at the same time despised and neglected by his own Son *Gallienus*. At length being 83 Years of Age, *Sapores* caus'd his Eyes to be pull'd out, and after that, his Body to be flead alive, and rubb'd with Salt, according to *Agathias*. But *Lactantius* saith that after his Death his Skin was flea'd off his Body, and that both that and his Bowels being tinctur'd with a red Colouring, were hung up in one of the Temples of the *Persian* Gods, to be a perpetual Memorial of so remarkable a Triumph, by which they might always put the *Roman* Ambassadors in mind of it, and from so uncommon a Spectacle, warn them not to presume too much upon their own Power, but to remember *Valerian's* Fall.

A.D. 260.

GALLI-
ENUS,

The 33d Ro-
man Emperor.

The Miseries of
this Reign.

II. *Valerian* being taken Prisoner, his Son *Gallienus* in course re-
main'd Emperor of *Rome*, being now about 41 Years of Age, and a Per-
son sufficiently noted for his Eloquence and Learning, but more for
his impious and profligate Life. This Reign was more confus'd and ca-
lamitous than any of the preceding; and Heaven and Earth seem'd e-
qually to threaten the Destruction of the *Roman* Empire. In the Begin-
ning of it the Sun was clouded and darkned, so that it did not appear
for many Days: Strange and dismal Earthquakes overthrew Cities and
stately Edifices, destroying great Numbers of People, and shaking the
Lands so terribly, that the hidden Bowels of the Earth, and the stu-
pendious Caverns were laid open, from whence flow'd vast Streams of
Salt Water. The Sea overswell'd its Banks, and broke into many Con-
tinents, drowning Countries, Cities, and People; and so violent a Pesti-
lence rag'd, that in *Rome*, no less than 5000 Persons dy'd in a Day. Be-
sides which, the whole Empire was dangerously invaded on all Parts: The
Germans over-run *Rhetia* and the *Alps*, and pass'd into *Italy* as far as *Ra-
venna*; the *Allemands* also wasted *Gaul*, and enter'd *Spain* to the City of
Tarragon: The *Goths* and *Scythians* ravag'd all *Pontus*, and a great Part of
lesser *Asia*; and in *Europe*, all *Greece*, *Macedonia*, and their Confines.
Dacia beyond the *Danube* was entirely lost to the *Quadi* and *Sarmatians*,
who also seiz'd on *Pannonia*; and the *Persians* and *Parthians* having already
gain'd *Mesopotamia*, possess'd themselves of a great Part of *Syria*. About
the same Time the Soldiers in all Parts electing their own Generals, advan-
ced no less than Thirty almost at one Time, who assuming the Title of
Emperors, are generally recorded by the Name of the *Thirty Tyrants*;
who being opposite to each other and to *Gallienus*, the Empire by
their Means was more severely harass'd and oppress'd by its own For-
ces, than by foreign Devastations: Only these Usurpers, who were
generally valiant Men, did oftentimes secure the Empire from barbarous
Nations.

The Thirty
Tyrants.

Among these thirty Usurpers, the two first were *Posthumus*, who set
up in *Gaul*, and *Ingenius* in *Pannonia*, both valiant Commanders. *Gal-
lienus* immediately undertook the latter, slew both him, and overthrew the
Goths; in which Victories he used incredible Cruelties, destroying all
the living Persons in one City. But the former was so powerful, that
he maintain'd his Authority for seven Years; and *Ingenius*, notwithstand-
ing his Death, was succeeded by *Regillianus*, who preserved his Power in
Pan-

Poll.
Zujm.
Orosius.

Pollie.
Enjeb.

Pannonia for three Years. So that by means of these and many other Ufurpers, *Gallienus* retired himself to *Rome*, regarding little either of his own or his Father's Concerns; and while the whole World was infested with Wars and Desolations, he for the most part continu'd in the City abandon'd to Ease and Luxury, and furrounded with the softest Pleasures and Delights. And when he was informed that *Ægypt* had revolted, that *Gaul* was lost to Ufurpers, that *Asia* was ruin'd by Earthquakes and the *Scythians*, and that other Provinces were in danger, he returned Answers with so much Negligence and Remissness, as if he had utterly forgot his Office and Dignity. But notwithstanding his Carelessness and Disregard to the Publick, yet he had so much Sense of publick Calamities, as from his Father's Misfortunes to take the Measures of his Carriage towards the *Christians*. He saw that while his Father favour'd the *Christians*, Heaven smil'd upon his Designs, and his Affairs succeeded in an uninterrupted Course of Prosperity; but that when he once began to bear hard upon them, the Tide turned, and the Divine Vengeance fell both upon him and the Empire. Therefore, contrary to the Practices of former Emperors in the like Circumstances, he wisely resolved to give Ease to the Innocent *Christians*, and accordingly by his Edicts he entirely relax'd the Persecution, and allowed them a full Freedom in the Use of their Religion. This was done in the Month of *October*, A. D. 260; from which Time the Church of God had a long Peace of above 40 Years; tho' it was not wholly without Trouble and Interruptions, as well as Martyrs. About the beginning of this Time of Indulgence, *Demetrian* Bishop of *Antioch* dy'd, after he had held this Dignity about eight Years; and was succeeded by *Paul* of *Samosata*, a Person sufficiently condemned for his intolerable Avarice and Ambition, who continued in the See about ten Years, and was the 15th Bishop of *Antioch* after the Apostles.

*Gallienus's
Behaviour.*

*He relaxes the
Persecution.*

*Paulus the
15th Bishop of
Antioch.*

*Pollio.
Euseb.*

The Edicts of *Gallienus* for some time had not their desir'd Effects in all Parts of the Empire; for *Macrianus*, the great Enemy to the *Christians*, taking Advantage from these confus'd Times, set up for Emperor with his two Sons *Macrianus* and *Quietus*, and possess himself of a considerable Part of the East, together with *Ægypt*. In the same time *Alexandria* was filled with Factions, and Seditions, and so much Confusion, that Bishop *Dionysius*, now return'd to his City, was compelled to transact all Affairs with his Friends by Letters, 'it being safer, as he tells us, 'for a Man to travel from the *East* to the *West*, than to pass from one Part of *Alexandria* to another, so inhuman and barbarous were the Outrages committed there. This was succeeded by a cruel Famine, and that by a dreadful Plague, which over-run both City and Country, and in a manner swept away all that the other Calamities had spared. It mow'd down both *Gentiles* and *Christians*, and turned the Paschal Solemnity into Days of Weeping and Mourning; all Places were filled with dying Groans, and Sorrows either for Friends already dead, or those ready to depart. And here it is remarkable, that while the *Gentiles* abandon'd their dying Friends, and fled from them as from certain Death, the *Christians*, without any Regard to their own Lives, boldly ventur'd into the thickest Dangers, daily visiting, assisting and relieving their sick and infected Brethren, chearfully taking their Pains and Distempers upon them, and often expiring with them. And when many of those thus attended, recover'd and liv'd, they dy'd themselves, as if by an unheard-of Piece of Charity they had willingly taken their Diseases upon them, and dy'd to save them from Death. The most considerable both of Clergy and People chearfully met a Death that deserv'd a Title little less than that

*The Miseries in
Alexandria.*

*The Christians
Behaviour at
that Time.*

Dionysius A-
lexand. enga-
ged against
Sabellius.

The 1st Council
of Rome.

of Martyrdom: They embrac'd the Bodies of the Dead, clos'd their Eyes, laid them out, wash'd and dress'd them up in their Funeral Ornaments, took them and carry'd them to their Graves, it not being long before others did the same Offices for them. During the Time of this Pestilence, and before, *Dionysius* the Bishop was warmly engag'd in the Confutation of the Errors of *Sabellius*, who had confounded the three Persons of the Holy Trinity, and brought over many to his Opinions. But as it usually happens to most Men, while he manag'd the Cause with too much Zeal and Fervency, he bent the Stick too much the contrary Way, asserting not only a *Distinction of Persons*, but also a *Difference of Essence*, and an Inequality of Power and Glory. For which he is severely censur'd by St. *Basil*, and some of the Ancients, as one who in a great Measure open'd the Gap to those *Arrian* Impieties that afterwards broke in upon the World. Tho' St. *Basil* could not but do him so much Justice, as to say, That it was not any ill Meaning, but only an over-vehement Desire to confute his Adversary, that betray'd him into those unwary and inconsiderate Assertions. Some Bishops of *Pentapolis* immediately took Advantage of these Assertions, and going over to *Rome*, represented the Danger of them to *Dionysius* Bishop of *Rome*. This Case was solemnly discuss'd in a Synod at *Rome*, which was the second we read of in that City, and Letters written to *Dionysius* of *Alexandria* concerning this Matter, who in four Books and an *Apology* refuted both the Errors of *Sabellius*, and vindicated himself, declaring his Sense more explicitly in this Controversie. All which may be seen at large in *Athanasius*, who with infinite Pains vindicated this his Predecessor, as a Man sound and Orthodox, and who was never condemn'd by the Governors of the Church, or held those dangerous Errors which *Arrius* broach'd afterwards.

A.D. 262.
Gallien. 2^d.

Marinus mar-
tyr'd.

Astyrius ce-
lebrated.

In the mean time the Confusions in the Empire encreas'd more and more ; ^{Pollio.} and among others, *Valens* and *Piso* both set up for Emperors ; ^{Emper.} the former in *Achaia*, and the latter in *Thessaly* ; but in a short time *Piso* was ruined by *Valens*, and *Valens* was slain by his own Soldiers. The Deaths of these Usurpers much enlarged the Power and Dominions of *Macrianus* in the East, who while *Odenathus*, a valiant Prince of the *Palmyrines*, was successfully warring against the *Persians*, now found an Opportunity to afflict the *Christians* in his Parts. Among these, we have an Account of *Marinus* a military Officer in *Cesarea* ; who upon his being promoted to a Centurion's Place, was immediately accused before the Governor of being a *Christian* ; and tho' he was a Man eminent both for Descent and Riches, he was only allow'd three Hours Respite for Deliberation. During which Space, *Theoctenus* Bishop of the City, carry'd him to his Church, and at the Altar shewing him his Sword and the holy Gospel, he demanded of him *which he would chuse*. *Marinus* freely chusing the latter, *Theoctenus* bad him *adhere to that, and he should obtain his Reward*. Whereupon with a noble Courage, he made Confession of his Faith before the Tribunal, and immediately after he was hall'd away and beheaded. His Body was soon after taken up by *Astyrius* a *Roman* Senator, and a Person fam'd for his *Christian* Boldness, as well as his Acquaintance with the Emperors and greatest Men, who carry'd it upon his own Shoulders, richly adorn'd it, and honourably bury'd it. Of this Man *Eusebius* observes, that many marvellous Things have been related: Particularly one at *Cesarea Philippi*, where at certain Springs at a solemn Festival, a *Pagan* Sacrifice was wont to be cast into the Water, which by the Power of the Devil, would immediately vanish out of Sight. *Astyrius* finding this extoll'd as a great Miracle, and being present, and seeing many stricken with Admiration at it, lifted up his Eyes to Heaven, and besought the supream God by *Jesus Christ*,

Christ, That he would rebuke this Devil, and command him to cease his Delusions; upon which the Sacrifice immediately floated upon the Water, and the pretended Miracle ever after ceased.

*Pollio.
Engeb.*

And now the impious *Macrianus* being in a Manner Emperor of all the *East*, became unsatisfy'd with his present Usurpations, and resolved to march towards *Rome*, to make a Conquest of the *West* also. Therefore pushing forwards with 45000 Men through the Lesser *Asia* into *Thrace* and *Achaia*, he was met by *Aureolus*, Commander of the Legions in *Illyricum* and *Dalmatia*, who in one Battle put an End to all his aspiring Attempts, overthrowing and slaying both him and his Son *Macrianus*. Up-
on which 30000 of the Soldiers went over to *Aureolus*, which so *Macrianus slain.*

strengthen'd his Interest, that he, like other Generals, assum'd the Title of Emperor, and became so powerful, that *Gallienus*, who was many Ways diverted, thought fit to enter into Articles with him, and make a Peace, which continu'd firm most of his Reign. Soon after the Death of the Persecutor *Macrianus*, *Gallienus* again sent out his Edicts in Favour of the *Christians*, particularly this following Rescript, directed to *Dionysius* of *Alexandria*, *Pinnas*, *Demetrius*, and the rest of the Bishops: *We have given Order that the Indulgence of our Bounty shall be extended throughout the World, that all Religious Places shall be freed from Force and Violence. Wherefore ye also may freely enjoy the Benefit of our Rescript, so as no Man shall dare to vex or molest you, and what you now may lawfully enjoy, has been long since granted by Us. And for this End Aurelius Cyrenius, our High-Steward, shall keep the Copy of this Edict which we have now granted.* *Pinnas a Rescript in favour of the Christians.* The like Rescript he also sent to other Bishops, giving them the free Liberty of the *Cæmetria*, the Places where they bury'd their Dead, and often assembled for their Religious Solemnities, especially the Memorials of their Martyrs. This was most grateful News to the *Christians*, especially to *Dionysius* at *Alexandria*, where they had suffered so severely. About this time, this indefatigable Bishop was concern'd in a new Controversie occasioned by an *Ægyptian* Bishop named *Nepos*, who understanding the Promises of the Gospel in a gross Sense, and maintaining *Christ's* thousand Years Reign upon the Earth with inflexible Obstinacy, compos'd a Book call'd *A Confutation of Allegorists*, wherein he endeavour'd to prove his Opinion out of the *Apocalypse*. He brought over many to his Opinion in that Part of *Ægypt* called *Arsinoe*, which unhappily proved an Occasion of Schism and Division in those Churches. *Dionysius*, as a diligent Governor, judg'd it expedient to examine this Doctrine publicly; and because they generally look'd upon *Nepos's* Book as an unanswerable Treatise, he confuted it *vivâ voce*, and after three whole Days Dispute, which was managed with all imaginable Wisdom and Calmness, he brought all things to an amicable Accommodation. After which, he wrote two Books against *Nepos's* Opinion; in the first of which he delivered his own Opinion upon this Question; and in the second annex'd the Reasons, and the Testimonies drawn from the *Revelations*. In which last, 'tho' he look'd upon the *Apocalypse* as written by an inspired Author, yet 'he could not be brought to believe that it was written by *John* the Evangelist, but by another of the same Name. *Dionys. Alex. confutes Nepos and the Millinaries.*

*Pollio.
&c.*

After the Death of *Macrianus*, new Disturbances arose in the *East*; *Balista* his General set up for Emperor in *Syria*, and retained his Authority for two or three Years; and *Æmilian* Governor of *Ægypt* followed his Example, and seized upon that important Kingdom, to the great Oppression of the *Christians* in *Alexandria*. At the same time Prince *Odenathus*, in Defence of the *Roman* Empire, gained extraordinary Advantages against *Sapores* King of *Persia*, which so affected *Gallienus*, that in the

Gallienus's
Triumph.

A.D. 263.
Gallien. 3.
Greg. Thaumatur. writes
his canonical
Epistle.

midst of his Pleasures, he made a solemn Triumph for those Victories, notwithstanding his Father *Valerian* was still under a miserable Servitude, and in the Hands of a defeated Monarch. In the same Year also the *Goths* and *Scythians* made further Irruptions, ravaged *Greece* and the Lesser *Asia*, and plunder'd the famous Temple of *Diana* in *Ephesus*. They made unheard-of Devastations, and carry'd away many *Christians* into their own Countries; which Providence made use of for a further Spreading and Propagation of the Gospel. In this general Confusion most Persons took advantage of their Neighbours Misfortunes, and many of the weaker *Christians* turn'd *Renegado's*, and pillaged their Fellow-*Christians*, and some under the Pretence of finding, stole, or at least detain'd the Goods of others. This occasion'd an *Asian* Bishop to write to Bishop *Gregory* of *Neocesarea*, to beg his Advice what to do in this sad State of Affairs. *Gregory* by *Euphrosinus* sent back a celebrated canonical Epistle still extant, ' wherein he prescribes the several ' Stations and Orders of Penitents, particularly censuring their inordinate ' Avarice, and shewing how unfuitable such Actions were to *Christians*, and ' how abhorrent to God; but much more inhumane in these calamitous ' Times, to spoil the Oppressed, and enrich themselves by the Ruins of ' their miserable Brethren. But since some pleaded they did not steal, but ' only took what they found, he informed them, that if they found any ' thing, they were obliged to restore it, tho' belonging to their Enemies, ' much more to their Friends, and Fellow-Sufferers. And if any thought ' that their being Losers themselves was a sufficient Warrant to detain what ' they found, he let them know, that this was to justify one Wickedness ' with another; and because the *Goths* had been Enemies to them, they ' would become *Goths* and *Barbarians* to others. But since many had openly join'd with them in afflicting their Brethren, they were to be excluded the Communion of the Saints, and not to be re-admitted till by a just Penance according to the Crime, they had made a publick and solemn Satisfaction to the Church.

New Troubles
in the Empire.

Still the Confusions in the Empire continued, or rather encreas'd; and now *Saturninus*, a valiant Commander, set up for Emperor in the Borders of *Scythia*, and continu'd under that Title about three Years. *Regillianus* in *Pannonia*, after three Years Usurpation, and great Service perform'd against the *Sarmatians*, was slain by the *Roxolani* or *Russians*. *Emilian* at the same time was closely besieg'd in *Alexandria*, and after many Hardships and Miseries to the Citizens and *Christians*, he was taken Prisoner, and afterwards put to Death in Prison. But the famous *Odenathus* was more successful, who not only defeated *Balista*, one of the Usurpers, and repell'd all the Power of the *Persians*, but so far establish'd his Authority in all the *East*, that *Gallienus*, with the Senate's Consent, gave him what he had before usurp'd, and made him *Augustus*, and his Equal in the Empire. His Usurpation was the most honourable, and prov'd more advantageous to the Empire than any other; and he continu'd, with his Son *Herod*, in full Power about four Years; so that the Eastern Parts of the Empire remain'd in a tolerable Degree of Peace and Regularity.

A.D. 264.
Gallien. 4.
Odenathus
joined with
Gallienus.

The Errors and
Vices of Paulus
Samosatanus.

About the Beginning of this Prince's Reign, *Paulus Samosatanius*, who had been near four Years Bishop of *Antioch*, began openly to vent several Heterodox Opinions; asserting that there was but one Person in the God-head; that our Saviour was a Holy, but a meer Man, who came not down from Heaven, but was of a pure Earthly Original; that the *Word* (the same with the Father) did sometimes reside in him, and sometimes depart from him, with some other dangerous Propositions of the like Nature. Besides all, he was highly obnoxious in his Morals, covetous without Bounds, heaping up vast Riches, partly by Fraud and Sacrilege, partly by unjust Vex-

Pollio
&c.

Euseb.
Athanas.
&c.

Vexations of his Brethren, partly by fomenting Differences, and taking Bribes to assist the weaker Party. He was also proud and ambitious beyond measure, affecting Pomp and secular Power, and to be stil'd a temporal Prince rather than a Bishop, walking through the Streets with a solemn Attendance and Crowds of People after him. In the Church he caus'd an high Throne to be erected, and a Place call'd *Secretum*, after the manner of Civil Magistrates; and being upon the Bench, he was wont to stamp with his Feet, and frown upon those who did not theatrically shout and applaud his Discourses, in which he generally reflected upon his most eminent Predecessors, magnifying himself as far above them all. Instead of those Hymns that were ordinarily sung in Honour of our Lord, he taught some of his Profelyted Females upon the *Easter* Solemnity to chaunt out some to his Commendation; procuring also the Bishops and Presbyters in the neighbouring Parts to publish the same Things of him in their Sermons to the People, some of his Profelytes not fearing to affirm, That he was an Angel come down from Heaven. He was moreover vchemently suspected of Incontinency, maintaining in his House some Women of exquisite Beauty, contrary to the Canons of the Church, and to the great Scandal of Religion. And that he might be the less disturb'd, he endeavour'd to debauch his Clergy, conniving at their Irregularities, and corrupting others with Penions; and those whom he could not seduce by evil Arts, he aw'd by Power, and his mighty Interest in the Princes and Potentates of those Parts, particularly in *Odenathus's* Queen *Zenobia*; so that they were oblig'd with Sorrow to bewail at home what they durst not declare abroad. To rectify these Mischiefs in the Church, most of the chief Bishops in the *East* resolv'd to meet in a synod at *Antioch*, which was the Second in this City. The principal Bishops that assisted, were *Firmilian* of *Cappadocia* President, *Gregory* of *Neocæsarea*, and *Athenodorus*, his Brother of *Pontus*, *Helenus* of *Tarsus*, *Nicomis* of *Iconium*, *Himenæus* of *Jerusalem*, *Theoctenus* of *Cæsarea*, besides a Number of others, as well Presbyters as Bishops. *Dionysius* of *Alexandria* was earnestly invited to this Synod; but not being able to travel, he acquainted them with his Judgment of the Matter by way of Letters; and in his Epistle to the Church of *Antioch*, to shew his Resentment, he refus'd to give *Paul* so much as the Civility of a Salutation. The Synod being fate, and the Matter being canvas'd, this crafty Heretick saw it was in vain to contend, therefore he dissembled his Sentiments, palliated his Disorders, confels'd and recanted what he was not able to conceal, and by a feigned Repentance secured his Continuance in that honourable Place which he held in the Church.

The 2d Council of Antioch.

Shortly after the Synod at *Antioch*, the great *Dionysius* dy'd at *Alexandria*, to the great Loss of that Church, after he had most wisely and piously govern'd it about seventeen Years. He was a Man admirably skill'd in the Opinion, Discipline and Precepts of the Church; and his Memory was continu'd at *Alexandria* by a Church dedicated to him; but it flourish'd much more in the incomparable Virtues of his past Life, and those excellent Writings he left behind him, of which far the greatest Part are now lost. He was succeeded by *Maximus* a Presbyter of *Alexandria*, who held this See about eighteen Years, and was the 14th Bishop of *Alexandria*, after the Evangelist St. *Mark*. Not long after the Death of *Dionysius*, another great Man left the world, namely *Gregory Thaumaturgus*, Bishop of *Neocæsarea*, after he had happily and gloriously govern'd that City about twenty six Years. A little before his Death, being sensible that his Time drew near, he sent about the City and the Neighbourhood to make a strict Enquiry whether there were any that were yet Strangers to the *Christian* Faith. And being told that there were but seventeen in all, he sigh'd, and lifting

The Death of Dionysius Alexandrinus.

Maximus the 15th Bishop of Alexandria.

Gallien. 5. A.D. 265.

The Death of Greg. Thaumaturgus.

East. Gr. Nys.

ing up his Eyes to Heaven, appeal'd to God *how much it troubled him that he should leave any Part of Mens Salvation incompleat, but withal he acknowledg'd it an extraordinary Mercy, that when he himself had found but seventeen Christians at his first coming thither, he should leave but seventeen Idolaters to his Successor.* Having heartily pray'd for the Conversion of Infidels, and their Consummation of Glory, he calmly and peaceably resign'd up his Soul to God; having first enjoyn'd his Friends not to procure him any distinct and peculiar Place of Burial, *but that as in his Life-time he had carried himself as a Pilgrim and Foreigner, in the World claiming nothing for himself, so after Death he might enjoy the Portion of a Stranger, and be cast into the common Lot.* After the Death of this Man, and of *Firmilian* Bishop of *Cappadocia*, the remaining Part of this Century had not such great Lights in the Church as before.

New Miseries
and Usurpations
in the Em-
pire.

No Year in the Reign of *Gallienus* was without Rebellions and Usurpations; and in this *Trebellian* was set up by the *Isauri* in *Asia Minor*. Against whom *Gallienus* sent an *Aegyptian* Commander call'd *Causisoleus*, who in a bloody Battel defeated and slew him; but cou'd never reduce the *Isauri*, who by reason of their inaccessible Country, preserv'd themselves after this from the Power of the *Romans*. In these Times of general Commotion *Africk* also made choice of a Tribune called *Celsus*, a Person of no small Reputation, and proclaim'd him Emperor; whose Authority lasted

A.D. 266. but seven Days before he was slain, and great Indignities were offer'd to his Gallien. 6. Body. And now again the *Goths* made terrible Ravages and Devastations in

Christians
made Captives
and their Suc-
cess.

the Lesser *Asia*, *Galatia*, and *Cappadocia*, and carried away infinite Numbers of all sorts of People. Among these Captives were many *Christians*, and particularly those of the Clergy, who by their unblamable Lives, and their miraculous Cure of Diseases and possessed Persons, not only polish'd and refin'd these barbarous People, but daily brought over many to be baptiz'd and to embrace the *Christian* Religion. Their Success was so great, that many of the *Christians*, after they had Liberty to return to their own Countries, chose to continue in these strange Parts, where they could do so much Service and Honour to the Gospel. About this Time also it is believ'd that the *Franks* first received the Seeds of the *Christian* Religion.

A.D. 267. Gallien. 7. Odenathus slain. Zenobia succeeds him.

Odenathus had not reign'd four Years in the *East*, before his Kinsman *Maonius* treacherously slew him, and caus'd himself to be proclaim'd Emperor; but in no long time after he met with the same Fate. *Zenobia*, Wife to *Odenathus*, remain'd a Widow, with three young Sons, *Herennianus*, *Timolaus* and *Vaballath*; and immediately took the Government upon her, and began to rule with a masculine Courage and Conduct, shewing such Wisdom and Valour as is incredible; on the one Side warring against the mighty *Persians*, and on the other defending her self against all the Power of *Rome* for six Years together. All Writers take some notice of the Virtues and Accomplishments of this Princess, who was extraordinarily learn'd in many Arts and Languages, and had her self abridg'd the *Alexandrian* and all the Oriental Historians; and tho' she was a *Jew* by Education, yet she was willing to understand the *Christian* Religion, and accordingly had address'd her self to *Paulus Samosatanus* before-mention'd, who the better to make it agreeable to her Taste, betray'd his Fidelity, and taught dishonourable Notions of our Saviour. This Lady is celebrated for her uncommon Chastity, and for being liberal and temperate in all things, very severe upon Occasion, yet no ways defective in Goodness and Clemency; brave and magnanimous, as descending in one Line from the Kings of *Aegypt*, and in the other from the Kings of *Babylon*, and in all Things acted as if she had been Empress of the World. *Gallienus*, who fear'd *Odenathus*, at first despis'd *Zenobia*; but she soon let him understand his Error by her frequent overthrowing his Forces, particularly those under *Heracianus*. At

Pullis.
Eccles.

Pullis.
Ecc.

Pollio. &c. At the same Time *Gallienus* had no less Difficulties to encounter in the *West*, and in *Gaul*, where *Posthumus* having reign'd about seven Years, was slain by *Lollianus*, who set up for himself. This was succeeded by the Death of *Posthumus's* Colleague *Victorinus*, together with his Sons, as also of one *Marius*, who all had the Titles of Emperors; whose Deaths caus'd *Tetricus* to proclaim himself Emperor, and he became so successful as to retain his Authority six Years. At the same Time the *Goths* again ravag'd *Mæsia*, and the *Heruli* did the same in *Asia* and *Greece*. So that in all Parts of the Empire were committed infinite Murders, Robberies, Desolations, and all kinds of Barbarities, Tyrannies and Treasons, accompany'd with an innumerable Company of unheard-of Miseries and Calamities. These were so much occasion'd by the Vices and Cruelties of *Gallienus*, that the chief Governors finding him incapable of defending the State, at length resolv'd upon his Death, which they found an Opportunity to effect in a short time after, when *Gallienus* with his Forces besieg'd *Milan*, now possess'd by *Aureolus*, one of the fore-mention'd Usurpers. This was done in the Month of *March*, about the 20th Day, under the Consulships of *Paternus* and *Marinianus*, A.D. 268. *Gallienus* being 49 Years of Age, and having reign'd about 15 Years from his first being nam'd *Augustus*, and near eight from the Captivity of his Father *Valerian*. He left all the *East* subject to *Zenobia*, *Gaul* and the *West* to *Tetricus*, *Illyricum* to *Aureolus*, and *Thrace*, *Macedonia*, and Part of *Asia Minor* to the *Goths* and *Scythians*. *More Miseries and Usurpations.* *Gallienus slain.*

Pollio. &c. IV. After the Death of *Gallienus*, *Flavius Claudius* by unanimous Consent was proclaim'd Emperor, who in a short time put an End to the Life and Usurpation of *Aureolus*, reduc'd all his Dominions, and return'd triumphantly to *Rome*. This Emperor's Lineage and Country is uncertain; we only know that he was a Person of great Valour and Bravery, of a strong Body and vigorous Mind, eminent for many Virtues, as Temperance, Chastity, and Justice; only he was somewhat severe to the *Christians*, tho' the Truth of that is doubted. He made several excellent Laws, and in a short time much reform'd the Common-wealth; so that in his short Reign there was a great Change of Affairs, and he prov'd a mighty Support to a declining Empire. His principal Care was to restore the Empire to its former Strength and Glory, being ready to expose himself to all kinds of Danger; by which he gain'd such a Name and Reputation, that the Moderation of *Augustus*, the Valour of *Trajan*, and the Piety of *Antoninus*, are said to have all center'd in Him. He first undertook a memorable Expedition against the *Goths*, who with other barbarous Nations, came down like an Innundation with above 320000 fighting Men. Over these he gain'd one of the greatest Victories that the *Romans* ever knew; in which Battel were slain and taken 300000 Men, many barbarous Kings, and Persons of the highest Rank, with 2000 Ships loaden with Ammunition; so that many Houses were fill'd with Habilitments of War, and whole Cities with Prisoners and Slaves. After which he recover'd what these People had gain'd in *Macedonia*, *Thessaly*, and other Provinces; and turning into *Germany*, he entirely defeated an Army of 200000 of the Inhabitants of that Country. And now having re-establish'd the *Roman* Power, and freed the Empire from all Foreigners, he next determin'd to march against his two puissant Rivals, *Tetricus* in *Gaul*, and *Zenobia* in the *East*; but coming in the Spring near *Sirminum* in *Pannonia*, he was there seiz'd with a Pestilential Fever, which in a few Days put an End to all his great Designs. The *Romans* honour'd him with a Statue of Gold of ten Foot high in the Capitol, an Honour never granted before; and also with another of Silver of 1500 Pound Weight, plac'd upon a Pillar compos'd of the Prows of Ships. He dy'd in the Month *His Excellencies.* *His Successes.* *And Death.*

Porphyry
flourishes.

Month of *April*, under the Consulships of *Antiochianus* and *Orphitus*, A.D. 270, being 56 Years of Age, and having reign'd two Years and about one Month. In this Reign flourish'd that noted Antichristian Philosopher *Porphyrius*; who was a *Jew* by Descent, first turn'd to *Christianity*, and afterwards apostatiz'd to *Paganism*, and then us'd his Wit and Learning against the Truth of the *Christian* Religion, and the Holy Scriptures, writing a Piece in fifteen Books upon that Subject.

A.D. 270.
AURE-
LIAN,
the 35th Ro-
man Emperor.

His severe and
vigorous Reign.

Upon the Death of *Claudius*, the Army unanimously chose *Aurelian* for Emperor, who was then General of the Horse, and a most valiant Commander; but his Confirmation at *Rome* was a little retarded by reason of *Claudius's* Brother *Quintillus*, who held the Title of Emperor for 17 Days, and then resign'd it, together with his Life. *Aurelian* was now about 57 Years of Age, having been bred up in War, and pass'd through many Offices; in which he perform'd many noble Exploits, and many extraordinary Actions in his Person; and particularly, as *Vopiscus* from *Theoclius* tells us, in the Wars of *Sarmatia* he kill'd with his own Hand 48 Enemies in one Day, and at several times above 950 Men. His uncommon Valour and expeditious Proceedings, have caus'd some to compare him with *Julius Caesar*; but he much wanted his Mildness and Clemency, being naturally very severe and cruel; so that he is justly said to have been more fit to be General of an Army than Governor of an Empire. His Severity to his Soldiers was very remarkable; and particularly he caus'd one for committing Adultery with his Hostess, to be torn in sunder with two Trees forcibly bent downwards; and he frequently caus'd Criminals to be scourg'd and executed in his Sight, either to preserve a true Discipline, or to feed his Eyes with Objects of Cruelty. He was haughty as well as severe, and was the first *Roman* Emperor that wore a Diadem on his Head, and that us'd Robes of Gold and precious Stones; yet he happily suppress'd corrupt Magistrates, clear'd the Empire of Factions, and did many signal Acts of Justice. In short, he is said to have been an admirable Physician to the Publick, but only that he took away too much Blood.

The 3d Council
of Antioch.

Paul depriv'd.
Domnus the
16th Bishop of
Antioch.

The *Christians* enjoy'd Peace most of this Reign; but in the first Year of it the Church was again disturb'd by *Paul* Bishop of *Antioch*, whose Immoralities and false Doctrine now became so publick and notorious, that the principal Bishops of the *East* thought it necessary to meet in a second Synod at *Antioch* to proceed against him. This Synod or Council consisted of 72 Bishops, in which *Hymenæus* of *Jerusalem* was President; for *Firmilian* of *Cappadocia*, who was expected, dy'd by the Way. Here again *Paul* us'd his utmost Artifices to conceal his Vices and Errors; but this subtle Man was fully detected and laid open by *Malchion* a learned Presbyter of *Antioch*, who with great Reputation taught Arts and Sciences in this City. The Dispute he had with him was taken down in Writing by publick Notaries; and the Council, after they had wrote a Letter to *Paul* containing a Profession of Faith, proceeded to condemn him, and to chuse *Domnus*, Son to the former Bishop *Demetrian*, a Person every way qualify'd for the high Post he obtain'd. *Domnus* continu'd in the See about five Years, and was the 16th Bishop of *Antioch* after the Apostles. The Bishops of the Council soon after wrote a Synodical Letter to *Dionysius* Bishop of *Rome*, and to all the other Bishops in the World, to give an Account of all their Proceedings. This was written not only in the Name of the Bishops, but also of the Presbyters, Deacons, and the Laity; in which they gave an Account of all the Vices of *Paul*, declaring ' That they condemn'd him principally for his ' reviving the Error of *Artemas*, teaching that *Jesus Christ* was a meer ' Man, and that he did not exist before he was born of the Virgin *Mary*.
But

But notwithstanding the unanimous Consent of the Bishops, *Paul* refus'd to obey their Decree; and relying upon the Power of *Zenobia*, whose Favour by Flattery he had obtain'd, he kept Possession of his Habitation during the rest of her Reign, which was above two Years. Not long after this Synod, *Dionysius* Bishop of *Rome* dy'd, Decemb. 26th, after he had held this See about eleven Years; and was succeeded by *Felix I.* a Roman, Felix I. the 25th Bishop of Rome. and Son of *Constantinus*, who held this Dignity above four Years, and was the twenty fifth Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. About this time also the famous *Anthony* of *Ægypt* call'd *The Great*, at the St. Anthony. Age of about 20 Years, retir'd to the Desarts of *Thebais*, became the Patron of many who led solitary Lives, and was the first that prescrib'd the Rules of a Monastick Life.

In the first Year of this Emperor's Reign, the *Marcomanni* and other A.D. 271. fierce Nations of *Germany* came furiously down into *Italy* it self, making Aurel. 1. terrible Devastations in all Places; so that *Rome* was in strange Consternation, all Persons in a Confusion, openly taxing the Proceedings and Management of the Emperor himself. To remedy these Mischiefs, the *Romans* first flew to their old Arts of *Paganism*, order'd the *Sibyls* Books to be inspected with extraordinary Solemnity, and purg'd the City with innumerable Sacrifices, Ceremonies and formal Processions, together with many Magical Operations. *Aurelian* upon this Occasion, writing to the Fathers, spoke slightly of the *Christians*, and to remedy the impending Mischiefs, declar'd he would spare for no Costs, but was ready to offer the noblest Animals for Sacrifices, even the Captives he had taken; vainly imagining that the most National Acts of Impiety would remove publick Calamities. After this he hastned to meet the *Barbarians*, and after great Difficulties, he gain'd three Victories over them, and happily finish'd the War, Aurelian's Success against Northern Nations. from whence he return'd to *Rome*, highly incens'd at such as presum'd to tax his Proceedings; among whom some had form'd Conspiracies against him. Having made several severe Examples of these, he resolv'd next to undertake an Expedition against the great *Zenobia*, accounting it a Dishonour to the *Roman* Empire, that a Woman should thus insult over it. And passing with a powerful Army through *Sclavonia* and *Thrace*, after A.D. 272. some Conflicts, he enter'd the Lesser *Asia*, and easily suppress'd the Rebellions in *Bithynia*. *Tyana*, a City in *Cappadocia*, was the first Place that made any Opposition, which so irrag'd this warm Emperor, that he vow'd He would so punish the Inhabitants, as he would not leave a Dog alive. But, as *Vopiscus* assures us, he was dissuaded from this Severity by an Apparition of the Ghost of the famous *Apollonius Tyanæus*, who told him, That if he hop'd to reign in Glory, and be a Conqueror, he must abstain from the Blood of the poor innocent *Tyanæans*. Which so affected him, that he immediately pardon'd the Inhabitants; and when his Soldiers expected the Plunder, and reminded him of his vowing not to leave a Dog alive, he commanded them to kill all the Dogs, and to spare the People; promising moreover to erect a Temple to *Apollonius*, and to set up his Image and Statues. From this Place he march'd to *Antioch* and *Syria* against *Zenobia*, who not like a weak Woman, but like a brave *Hannibal*, provided and perform'd whatever might contribute to Victory and Glory. And after several Skirmishes, both Parties came to a general Battel near *Emesa* in *Syria*, which was exceeding sharp, and so well manag'd by *Zenobia*, that *Aurelian* was several times driven to the greatest Extremities; but at length, after infinite Pains and Difficulties, the Emperor obtain'd the Victory, and *Zenobia* fled to And against Zenobia. *Palmyra*. *Aurelian* follow'd her, and besieg'd her in her chief City; but finding great Difficulties, he made a generous Offer to her of her Life, Riches and Liberties of her Subjects, if she yielded. *Zenobia* returning him

H h h

him

him a haughty Answer, he more closely besieged her City, and in a short time by his admirable Management in intercepting all her Succours, he became Master both of her and her Dominions. He put the Philosopher *Longinus* to death, who was *Zenobia's* Master, and had indicted her affronting Letter, but reserv'd this masculine Queen to be an Ornament to his intended Triumph. *Zenobia* being conquer'd, the Prelates of the East had address'd themselves to the Emperor, petitioning him to remove *Paul* from *Antioch*, who had join'd with *Zenobia*, and still kept Possession of the Bishoprick. *Aurelian* was so much a Friend to the *Christians*, as to comply with their Requests, and order'd that *Paul's* Palace should be deliver'd up to whom the Bishops in *Italy* and *Rome* shou'd assign it by their Letters. So that *Paul* had the additional Disgrace of being depriv'd by a Secular Power; which perhaps is the first Instance of such Deprivation in the *Christian Church*.

Paul depriv'd
by a Secular
Power.

Aurelian's
further Suc-
cesses,

And Triumph.

This prov'd a Year of great Action and Business to the Emperor *Aurelian*, who for Vigilance and Expedition, shew'd himself a second *Julius Cæsar*. For having conquer'd *Zenobia*, and got into *Europe*, he suddenly return'd with his Army as far as *Palmyra*, and severely chastiz'd the revolted Inhabitants of that Place. And being once again in *Europe*, upon hearing of one *Firmus's* setting up in *Ægypt*, he with the like Celerity march'd a third Time through *Asia* into *Ægypt*, where with great Labour he recover'd that important Kingdom, and left it in Peace. From *Ægypt* in the East, he pass'd with the utmost Expedition as far as *Gaul* in the West, in order to reduce *Tetricus*, the only remaining Rival and Usurper in the Empire. All which he perform'd with a Success beyond all Expectation, *Tetricus* yielding himself up to his sole Pleasure. And now having perform'd such great and numerous Exploits, he resolv'd to triumph in *Rome* for his Victories obtain'd since he was Emperor. This was one of the most magnificent Triumphs that ever was solemniz'd in *Rome*, in which were led an infinite Number of Prisoners and Captives of almost all Nations, with their several Offerings, a vast Variety of all kinds of wild and strange Beasts, and a surprizing Quantity of various Arms, military Ornaments, stately Chariots, &c. *Aurelian* in a Chariot drawn with Stags, was on one side attended by *Tetricus*, and on the other by Queen *Zenobia*, whose magnificent Robes, uncommon Beauty, noble Stature, and majestick Sweetness, seem'd to eclipse the Lustre of the Emperor himself. He was follow'd by all his victorious Legions, in the most splendid Attire, and with Palm and Laurel in their Hands; in which pompous Manner he enter'd the Capitol to sacrifice according to the *Pagan* Custom; the next Day being solemniz'd with all kinds of Sports, Games and Feasts, with many extraordinary Spectacles. Contrary to his former Cruelties, he bestow'd Rewards upon his Enemies, making *Tetricus* Governor of a great Part of *Italy*, and giving Lands to *Zenobia* sufficient to maintain her high Quality, in which she liv'd long after, being highly esteem'd and applauded by all Men, still preserving her ancient Reputation and Dignity. After this Ostentation and Grandeur, *Aurelian* proceeded to many Regulations; and particularly he punish'd the false Coiners, who by length of Time had gain'd so powerful an Interest, as to raise a kind of a Civil War; so that it cost the Emperor the Lives of seven thousand Soldiers to reduce them. He likewise settled the Bounds of the Empire, and both repair'd and enlarg'd the Walls of *Rome*, so that according to *Vopiscus*, they were then almost fifty Miles in Compass.

Vopisc.
&c.

The NINTH GENERAL PERSECUTION.

In the midst of this Peace and Prosperity, elevated with Pride and Security, *Aurelian* began to cast an evil Eye upon the innocent *Christians*; and being induc'd by the Advice of some Men, he drew up several Letters and Edicts, designing a severe Persecution. But, as *Eusebius* observes, God was pleas'd to bind up his Arms, and while he was perusing and ready to sign his Edicts, a Thunder-bolt from Heaven, or Lightning, fell so near his Person, that all People judg'd him to be slain. From *Lactantius* we understand, that after this the Edicts were really issu'd out; but by reason of the Emperor's Death soon after, they never reach'd all the Provinces of the Empire. This is most commonly reckon'd the *Ninth General Persecution*, which began about fourteen Years after the End of the Eighth under the Emperor *Valerian*; but it prov'd so small and inconsiderable, that it scarce gave any Interruption to the Peace of the Church; so that many have reckon'd that under the Emperor *Adrian* as one of the *Ten Persecutions*, and left this out of the Number. Some of the Martyrologies speak of several Martyrs under this Persecution, in *Gaul* and other Places; but of them we have no great Certainty. We have no such Assurance of any as of Pope *Felix*, who suffer'd in *Rome*, *December* the 22^d, after he had held this Dignity five Years wanting four Days. On the fifth of *January* following *Eutychianus* was chosen into his Place, who was a *Tuscan*, Son to *Maximus*, held this Bishoprick almost nine Years, and was the twenty-sixth Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. As Heaven was pleas'd to crush this Persecution in the Embrio, so it thought fit to purnish the Persecutor shortly after, while he was beginning a new Expedition against the *Persians*. For having put many Persons to death upon flight Occasions, his principal Secretary *Mnestheus* began to doubt his own Security, having been threatned with Death for some Offence committed, and knowing him to be nicely punctual in his Punishments, he conspired against him, and forg'd a Roll of the Names of several Persons, as tho' the Emperor had mark'd them out for Execution, adding his own, and some others that were then out of Favour, to make it appear more plausible. Upon sight of which, the deluded Persons, for their own Safety, agreed to assassinate the Emperor, and resolving upon the Manner, as he pass'd with a small Guard towards *Byzantium* they set upon him, and slew him with little or no Resistance. This was done in the Month of *March*, in his own Consulship with *Marcellinus*, *A. D.* 275. he being 62 Years of Age, and having reign'd five Years wanting about one Month.

V. The vigorous Reign of *Aurelian* had so tam'd all sorts of Persons, that after his Death no Pretenders durst appear; and the Army was so far from creating an Emperor as formerly, that they sent to the Senate to beg of the Fathers to make the Election, and that they would readily obey them. On the other side, the Senate desir'd the Soldiers to elect a Person, which they also declin'd; so that in passing and exchanging of Compliments, there was an *Interregnum* of above six Months, which was never known since the Establishment of the Empire. In which Space of Time the World was without an Emperor, and the Empire govern'd by the Senate; a Change almost incredible, after so many late Distractions and ambitious Attempts on the State. At length, overcome with Petitions from the Armies, the Senate made choice of a worthy Person

Timæus the
17th Bishop
of Antioch.

Person nam'd *Tacitus*, a Consular Man of 75 Years of Age, but of unknown Lineage and Country. This Election was attended with so much Joy and Satisfaction, that the Senators made publick Processions, offer'd many Sacrifices, expos'd their Images, cloathed themselves in White, and feasted as if they thought that the Days of their happy Fore-fathers were revived. About the Beginning of this Emperor's Reign *Domnus* Bishop of *Antioch* dy'd, after he had continu'd about five Years in the See from the Deprivation of *Paulus*; and was succeeded by *Timæus*, who held this Dignity about six Years, and was the seventeenth Bishop of *Antioch* after the Apostles. The Emperor *Tacitus* made it his Business to reform many Abuses and Corruptions in the City, made several excellent Laws and Ordinances, and in all Things shew'd himself a moderate and good Man, as well as a wise and careful Governor. Having reign'd about four or five Months, he undertook an Expedition against the *Persians* and *Scythians* in *Asia*; and arriving at *Tarsus*, St. *Paul's* Birth-Place in *Cilicia*, he there dy'd; some say of a natural Disease, and others that he was kill'd by the Soldiers. This hapned about the 12th Day of *April*, or a little after, *A. D.* 276. he having reign'd between six and seven Months, it being a little above a Year from the Death of *Aurelian*.

A. D. 276. Upon the Death of *Tacitus*, the Commanders of the Army immediately drew the Soldiers into the Field; and without any former Request, or Agreement, began to shew, how necessary it was to chuse a Person eminent for his Valour, Honesty, Piety, Clemency, and *PROBITY*; which Speech was us'd in many Parts of the Army, and *Probity* always brought up the Rear of the Virtues. Whereupon the Soldiers took the Hint, and without any private Conferences, unanimously cry'd out, *Let Probus be Emperor!* and immediately proclaim'd him with great Acclamations. About the same Time *Florian*, Brother to the late Emperor, was proclaim'd Emperor by some other Legions; but continu'd not long in that State, before he perceiv'd the Interest of *Probus* too powerful for him; and perceiving his Soldiers ready to abandon him, after two or three Months Reign, he follow'd the Example of many distressed Pagans, and dy'd by opening his Veins. *Probus* was now about 44 Years of Age, born of a noble Family in *Pannonia*, and train'd up to Wars from his Youth. He soon became famous and renown'd for his great Valour and Conduct, and perform'd many noble Exploits under *Valerian*, *Gallienus*, *Claudius* and *Aurelian*; for which he was rewarded with many Civick Crowns, Collars, Bracelets, Lances and Banners, with other military Ornaments and Privileges. He was so much esteem'd by *Aurelian*, that he design'd him for his Successor; and his courteous Demeanour and excellent Conduct in all his Offices made him generally admir'd and belov'd. So that his Arrival at the Empire prov'd the Joy and Satisfaction of the whole State; and *Manlius Statianus* congratulated the Senate in having an Emperor so sublimely excellent, as to surpass *Trajan*, *Adrian*, the *Antonines*, and the best of his Predecessors.

His Character.

Anatolius
Bishop of Lao-
dicea.

The *Christians* enjoy'd a profound Peace under all this Reign, and in the Beginning of it flourish'd *Anatolius* Bishop of *Laodicea* in *Syria*, but born in *Alexandria*; a Man of profound Learning, admirably skill'd in human Arts and Sciences. He had formerly shew'd his great Address and Politicks in the Siege of *Alexandria* in *Æmilian's* Time; which by his prudent Councils he saved from an intire Destruction that threatned it. Being made Bishop of *Laodicea*, he wrote several Treatises, as ten Books of Arithmetick, a remarkable Piece concerning *Easter*, leaving behind several Monuments of his Learning and Accuracy, particularly in relation to the Holy Scriptures,

Ense-
Fpipo.
Theodor.

tures, of which we have but little Remains. Tho' the Church enjoy'd Peace A.D. 277. without, it was now extreamly disturb'd within by the Appearance and Rise Probi^l. of new and abominable Hereticks call'd *Manichees*, whose Original from *Manes* in short was in this manner. One *Terebintbus*, Disciple to *Scythia-*^{The Beginning of the Manichees, and their Opinions.} *nus* a Magician, broaching many dangerous Errors, was oblig'd to fly from *Palestine* into *Persia*, where retiring to a Widow's House, he was murder'd. This Widow being Heiress to the Money and Books of *Terebintbus*, bought a Slave nam'd *Curbicus*, whom she afterwards adopted, and caus'd him to learn these Books, and to be instructed in all the Sciences of the *Persians*. After her Death, this Man, to blot out the Memory of his former Condition, chang'd his Name to that of *Manes*; and being swell'd with a mighty Opinion of himself, he pretended himself an Apostle of *Christ*, and that he was the very *Comforter* promis'd by our *Saviour*. He maintain'd that there were two Principles; the one of Good, from whence proceeded the good Soul of Man, and the other Evil, from whence proceeded the evil Soul of Man; together with the Body, and all Corporal Creatures. He allow'd his Disciples to wallow in all Impurities, and forbad their giving Alms to any but their own Sect. He gave out that the Souls of his Followers went through the Elements to the Moon, and afterwards to the Sun to be purify'd, from whence they went to God, to whom they did rejoin: And the Souls of other Men, he said, went to Hell, to be sent into other Bodies. He taught that *Christ* had his Residence in the Sun, the Holy Ghost in the Air, Wisdom in the Moon, and the Father in the Abyss of Light. He deny'd the Resurrection, condemn'd Marriage, and taught *Pythagoras's* Metempsychosis, That *Christ* had no real Body, That he was neither dead nor risen, and that he was the very Serpent that tempted *Eve*. He forbad the Use of Milk, Cheese, Eggs and Wine, as Creatures proceeding from the evil Principle. He us'd a different Form of Baptism from that of the Church, taught that Magistrates were not to be obey'd, and condemn'd the most lawful Wars. It were almost impossible to rehearse all the absurd and impious Tenets of this Heresiarch; insomuch that Pope *Leo* said, that the Devil reign'd in all other Heresies, but had rais'd his very Throne in that of the *Manichees*, who had embrac'd all the Errors and Impieties that the Spirit of Man was capable of; for whatsoever Profanation was in *Paganism*, carnal Blindness in *Judaism*, unlawful Curiosity in Magick, or Sacrilege in other Heresies, did all center in this. This Man promising the King of *Persia* to cure his Son, the Father sent away all the Physicians that might have cur'd him, and the Patient soon after dy'd; whereupon *Manes* was imprison'd, from whence he escap'd; but being again apprehended, he was flead alive, and his Carcass thrown to the wild Beasts. Notwithstanding the extravagant Notions, and cruel Death of this *Heresiarch*, his Followers daily encreased, spread in many Nations, and became very numerous and mischievous in the fourth Century. The *Manichees* were divided into *Hearers* and the *Elect*: Of the *Elect* twelve were call'd *Masters*, in Imitation of the twelve Apostles; besides them, there was a Thirteenth, who was a kind of a Pope amongst them.

While these Mischiefs hapned in the Church, the Emperor *Probus* was very careful in preserving the Peace of the State; and with a powerful Army march'd into *Gaul*, now over-run by the *Germans*, who had possess'd themselves of the principal Parts of that Country. Here many sharp Battels were fought, one of which continu'd two Days, being only interrupted by the Night; and was continu'd with that Obstinacy, that the Victory often inclin'd to either Side; till *Probus* by his excellent Ma-^{Probus's great Successes in Gaul.} nagement prevailed, and gave them a total Otherthrow. In this and o-
ther

ther Battels, he kill'd no less than 400000 Men, reduc'd nine Kings, recover'd 66 of their principal Cities, and made many Devastations in their Country; for which Advantages the *Romans* made great Feastings and Rejoicings, and many solemn Sacrifices and Thanksgivings to their Gods. *Probus*, after these Successes, march'd with his victorious Army into *Illyricum* and *Dalmatia*, which in a great measure were over-run by the *Sarmatians*; and this War was no less difficult than the last, by reason of the Multitudes and Fierceness of those Nations. After several Battels, in which he shew'd himself a most experienced and valiant Commander, he entirely subdu'd them, clear'd the *Roman* Provinces, and slew and took most of them. From thence he marched with great Expedition into *Thrace*, and further North, to revenge all the former Insults of the *Goths*; but the near Approach of this warlike Emperor immediately caused them to yield Obedience, and they were allowed the Privilege of Confederates and Allies of the *Roman* Emperor. About this Time flourished *Archelaus* Bishop of *Chaschara* in *Mesopotamia*, an eminent Prelate, who understanding that the Heretick *Manes* had wrote a Letter to pervert a Person of Quality, and apprehending his Doctrine would be very infectious in his Diocess, obliged him to a Conference, in which he confounded him to that degree, that he forced him to quit the Country.

A.D. 279. The Emperor *Probus* having given Peace to *Europe*, passed over into *Asia* to make War with the *Persians* and *Parthians*; and in his March subdued *Isauria* in the Lesser *Asia*, and divided the greatest Part of it among his old Soldiers. Then marching into *Syria* and the *East*, he defeated a certain People called *Blemii*, who had possessed themselves of Part of *Arabia* and *Palestine*. Upon the Emperor's approaching the Confines of *Persia*, *Vararanes* the King, tho' one of the most powerful Monarchs in the World, immediately submitted to restore what he had taken from the Empire, and to such other Articles as *Probus* required. And now having no Enemies in the Empire, this victorious Emperor returned into *Europe*, and entred *Rome* in a most solemn Triumph, which some by Mistake say was the last in that kind known in *Rome*. All Mens Mouths were filled with the Praises of this Conqueror, and his Triumph was most noble and magnificent, being attended with Soldiers of all Nations, as well as Captives, and many renowned Commanders, particularly *Diocletian*, *Carus*, *Constantius* and *Maximian*, who being formed by the Discipline and Instructions of *Probus*, became afterwards Emperors themselves. The following Day was solemnized with Feasts, Games, and Spectacles; in which was greater Variety of Huntings, and encountering wild Beasts, than was ever known in *Rome*. For which purpose a Mountain and a large Grove of Trees were set in the *Circus Maximus*; which Place being now like a Forest, a thousand Ostriches were hunted in it, a thousand Staggs, a thousand Mountain Goats, a thousand wild Boars, a thousand Fallow Deer, and other kinds of Beasts; which the People were permitted to kill and take at their Pleasure. The next Day in the same Place were let loose an hundred vast Lions, which filled the Air with their Roarings, an hundred Lionesses, an hundred *Libyan*, and an hundred *Syrian* Leopards, with 300 Bears. All which was succeeded by great Numbers of *Gladiators*, and other warlike *Pagan* Exercises, to which the *Romans* were still extreamly addicted. Not long after this Triumph, *Probus* and the Empire were disturbed by domestick Pretenders and Usurpers; and first by *Saturninus* in *Ægypt*, who was almost forced to take upon him the Title of Emperor; and next by *Bonofus* and *Proculus* in *Gaul*, the one an insatiable Vassal to *Bacchus*, as the other was

to *Venus*. *Probus* march'd into *Ægypt*, and with some Difficulty sub-^{Probus con-}
du'd *Saturninus*, putting an End both to his Empire and Life at the ^{quers all Usur-}
same time. Then returning with extraordinary Expedition into *Gaul*,
he reduc'd *Bonofus* and *Proculus* to that Extremity, that the former
in Despair hang'd himself, and the latter flying into the Country,
was deliver'd up by the *Germans*, which compleated the Emperor's
Victories. He returned to *Rome* with great Applauses and Congratula-
tions; and now the Soldiers and all the Legions remained so quiet
and in such exact Obedience, that it grew to a common Saying,
That the Mice dare not gnaw for fear of Probus. In the Time of this
Peace and in the following Year, *Timæus* Bishop of *Antioch* dy'd, af-^{A.D. 281.}
ter he had held that Dignity about six Years; and was succeeded by ^{Probi}
Cyrillus, who continu'd in this See about eighteen Years, and was the ^{Cyrillus the}
eighteenth Bishop of *Antioch*, after the Apostles. In whose Time flourish'd ^{18th Bishop of}
Dorotheus, a worthy Presbyter of *Antioch*, a Person excellently skill'd in hu-
mane Learning, as well as the Holy Scriptures and the *Hebrew* Tongue, who ^{Dorotheus}
liv'd in great Reputation till he was an hundred and five Years of Age. ^{flourishes.}

Vopisc.

The Emperor *Probus* having again establish'd Peace in the Empire, pro-
ceeded to the making of several new Laws and Regulations; and all
Men liv'd in such Quiet and Security, that *Probus* declar'd, *That he*
would speedily take such a Course, as that there should be no need of Sol-
diers; a dangerous Sentence in this corrupt Age, which caused the Sol-
diers to suspect their Prince, and wish for his Removal. Besides, in
these peaceable Times the Emperor would not permit them to be idle and
free from Labours, but daily imploy'd them in planting Vineyards, and in
many publick Works and Buildings, declaring, *That Soldiers ought not to eat*
their Country's Bread for nothing. Having taken all necessary Care concern-
ing a peaceable Government, according to the Greatness of his Mind, he re-
solved to march again into the *East*, designing to destroy the Kingdom of
the *Persians*, the only remaining Enemy he had. Coming to *Sirmium*
in *Pannonia*, the Place of his Nativity, out of Love to the City, he set
several Thousands of his Soldiers upon draining a Fen, and making a
vast Foss to receive the Waters, that the Lands might become useful to
the Inhabitants. The Fatigue of this Work, and his great Restraint of the
Soldiers Licentiousness, so enrag'd them, that they conspired his Death;
and taking a convenient Opportunity as he marched towards *Greece*, they
set violently upon him, and slew him. They had notwithstanding so great
a Veneration for him after his Death, that they erected him a noble Monu-^{Probus slain.}
ment, with this Epitaph, *Here lies the Emperor Probus, for his Goodness*
justly called PROBUS; of all the barbarous Nations and Usurpers a Con-
queror. His Death hapned in *August* or *November*, *A. D. 282.* under his
own Consulship with *Victorinus*, he being 50 Years of Age, and having
reigned six Years and three or four Months.

Vopisc.

VI. The Death of *Probus* was much lamented in *Rome* and the Em-^{A.D. 282.}
pire, and not a little in that Army where he fell, which did him many and ^{CARUS,}
great Honours at his Funeral. After which the Soldiers proceeded to the ^{&c.}
Election of a new Emperor, and upon a serious Consultation, the Majority ^{the 38th Ro-}
judg'd *Carus*, whom *Probus* had made Prætorian Præfect, to be the most ^{man Emperor.}
sufficient Person, as well for his worthy Discharge of many Offices and
Places of Trust, as his great Experience in Government; and thereupon
they swore Obedience to him as Emperor, to the general Satisfaction of
the Army; which Election was soon after confirmed by the Senate. We
find no great Certainty as to the Age and Family of *Carus*, nor do we read
much of his Person; only *Vopiscus* tells us, That he was a Prince of a mid-
dle

dle Character; yet rather to be rank'd among the good than the bad Emperors. And he began his Reign with making a just Example of the Murderers of *Probus*; which removed that Suspicion that some conceived of his being consenting to his Death. Shortly after his Election he joined his two Sons *Carinus* and *Numerian* with him in Quality of *Cæsars*, but not of *Augusti* till afterwards. *Carinus* the eldest was wicked, dissolute, insolent, and addicted to all kinds of Viciousness; on the contrary, *Numerian* was valiant, wise, modest and learned, and adorned with many excellent Qualifications and Virtues.

Carinus and Numerian joined with him.

Theonas the 16th Bishop of Alexandria.

Theognostus and Pierius flourish.

In the Beginning of this short Reign, which was all peaceable to the *Christians*, *Maximus*, Bishop of *Alexandria*, dy'd, after he had held that Dignity about eighteen Years, and was succeeded by *Theonas*, who continued in this See about nineteen Years, and was the fifteenth Bishop of *Alexandria* after the Evangelist *St. Mark*. Under this Bishop there flourish'd two eminent Men in *Alexandria*, *Theognostus* and *Pierius*, both Disciples of *Origen*, and both successively Masters of the great Catechetical School in that City. *Theognostus* wrote several Treatises, severely examin'd by *Photius*, but highly commended by *Athanasius*, both for their Reason and their Eloquence; who cites this Author as a Proof of the Divinity of our Saviour, and as a Witness of Consubstantiality, comparing the Son to the Father, as Light to the Sun, and as Vapour to Water, as being coeval, and of the same Substance. *Pierius*, the other, was a Man of an austere Life, and of a voluntary Poverty, who also composed several sorts of Treatises, extant in *St. Jerom's* Time, with so much Eloquence, that he was call'd the young *Origen*; whose Opinions he seem'd to have embrac'd not without Blame.

Euseb. Asian.

A.D. 283. *Carus* had not been long settled in his Empire, before he was obliged to march against the *Sarmatians*, who understanding the Death of the Invincible *Probus*, came down with such Fury into *Pannonia*, that they terrify'd all *Italy* and the Empire. *Carus* after some Skirmishes, came to Battel with them, in which he had the Victory, slew 16000, took 20000 Prisoners, and put the rest to flight. After this Victory, to effect what *Probus* had design'd, he turn'd all his Forces against the *Persians*, first making his Sons *Augusti* in the Month of *August*, giving them the Partnership of the Empire, leaving *Carinus* the Government of *Gaul* and *Spain*, and taking *Numerian* with him to the *East*. In this Expedition *Carus* proceeded with such Vigour and Success, that he immediately took all *Mesopotamia*, from whence he march'd up to the Walls of *Ctesiphon*, overthrew the *Persians* in Battel, and pursuing his Victory, took both *Ctesiphon* and *Seleucia*; for which he obtained the Surname of *Persicus*. His Pride carried him much further, so as to allow of the Title of *Lord* and *God*; but he liv'd not long after this Impiety; for being laid sick in his Tent, there hapned a terrible Storm of Thunder and Lightning, which slew both him and many others about him. This was the only Emperor that met with such a Death, which was so remarkable, that the *Romans* ascrib'd it to the Divine Vengeance, for endeavouring to carry his Victories beyond *Ctesiphon*; because an ancient Oracle had forbid to the *Romans* to extend their Empire beyond the Capital City of the *Persians*. His Death hapned in the latter End of the Month *December*, in his own Consulship with that of his Son *Carinus*, having reigned one Year and somewhat above a Month from the Death of *Probus*. In the same Month died *Eutychianus* Bishop of *Rome*, some say by Martyrdom, after he had held that Dignity almost nine Years; and was succeeded by *Caius* a *Dalmatian*, and a Kinsman of the great *Diocletian*, who continued in this See about twelve Years, and was the 27th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Vopisc. &c.

The Successes of Carus.

His Death.

Caius the 27th Bishop of Rome.

Upon

ref. sc.

Upon the Death of *Carus*, the Empire devolv'd upon his two Sons *Carinus* and *Numerian*. The former by his abominable Actions rendred himself odious to all Men; only his extravagant Feasts in *Rome* were pleasing to some; but the latter was look'd upon as Emperor by the Army in the *East*. This young Prince by his Sorrow and Tears for the Loss of his Father, had in a few Months brought such a Distemper upon his Eyes, that he could not behold the Light, so that he was usually carried in a close Litter, where he could not be seen. This secret Way of travelling prov'd a Temptation, and afforded an Opportunity to his Father-in-Law *Aper*, to assassinate him privately in his Litter, which he effected by some mercenary Villain; and to conceal the Fact till he had settled his own Interest in the Army, he order'd the Litter to be carried as formerly, with the dead Body in it, making Report that the Emperor cou'd not endure the Sight of any Man. But the Smell of the Body discovered the Treason sooner than *Aper* expected; and the Soldiers proceeding to a new Election, fixed upon *Diocletian*, one of the greatest Commanders of the Age. *Diocletian* seeing himself thus advanced, cloathed himself with the Imperial Robe, and sat upon the Tribunal Seat, where being saluted *Augustus*, he commanded the Murderers of *Numerian* to be brought before him, and to be condemn'd to Death. Upon the Sight of *Aper*, whose Name signified a Wild Boar, *Diocletian* descended from his Throne, and lifting up his Hand, cry'd out to him, *Be proud, Aper, that you fall by so great a Hand as mine*. Upon which Words he slew him with his own Hand and Sword, crying, *Now I have killed the fatal Boar, and fulfilled the Predictions of my future Empire*. And thus began the Reign of *Diocletian*, and that call'd the *Diocletian Æra*, upon the 17th Day of *September*, *A. D.* 284, in the Year of the Consulships of the two Emperors *Carinus* and *Numerian*.

Numerian slain.

Diocletian succeeds.

C H A P. VII.

From the Beginning of the Diocletian Æra, to the Beginning of the Tenth and last general Persecution of the Church, usually called the Diocletian Persecution.

Containing the Space of almost 19 Years.

The D I O C L E T I A N Æ R A.

*Eutrop.
Euseb.
&c.*

I. FROM the Death of *Numerian*, *Diocletian* was look'd upon as real *A. D.* 284, Emperor of *Rome*, notwithstanding *Carinus* was still alive, and in *DIOCLETIAN*, Possession of a considerable Part of the Empire. This Prince was born in *Dalmatia*, of obscure Parentage, being generally reported to be the Son of a publick Notary; but by some, the Son of a freed Man to *Annulianus* a Senator. The Name both of his Mother and the Town of his Birth, was *Dioclea*, from whence he was called *Diocles*, till he was made Emperor; And then converting a *Greek* Name into a *Roman* Form, he nam'd himself *Diocletianus*. He was now about thirty nine or forty Years of Age, and had passed through many considerable Offices before he arrived at this high Post, which in general he discharged with great Honour and Reputation. He was remarkable for his active Diligence and military Discipline,

the 39th Roman Emperor.

pline, his Sagacity and Ingenuity, his profound Cunning and Policy, and likewise his contumacious Haughtiness and Severity. *Lactantius* charges him both with Cowardice and Avarice, as well as Pride and Ostentation, which caused many cruel and tyrannical Practices, and great Mischiefs in the State. Having taken upon him the Surname of *Jovius*, he gave the Title of *Cæsar* to a bold Commander named *Maximianus*, upon the 20th Day of *November*, which Day *Diocletian* afterwards observ'd in the Celebration of his *Decennalia*. At the same time he abolish'd the *Æra* of the Battle at *Actium*, which the *Romans* had observ'd 315 Years, and establish'd a new *Æra*, or Date of his own, call'd the *Diocletian Æra*, from whence the Account of following Times shou'd begin. The *Christians* also observ'd it for above 240 Years, till the Reign of the Emperor *Justinian*, it being upon their Account likewise call'd *The Æra of the Martyrs*, by reason of this Emperor's Severity towards them. Not that *Diocletian*, or any of his Colleagues, shew'd any Severity to them in the former Part of this Reign, as many have thought; for on the contrary, during far the greatest Part of the Reign, the *Christians* were not only unmolested, but, as *Eusebius* assures us, were entrusted by the Emperors with the Governments of Provinces, were freed from the Fears of Sacrificing, were conversant in the Imperial Palaces, were made Part of the Family, and were allowed freely and openly to make Profession of their Faith. The Emperors also shew'd an high Esteem for them, and they seem'd more acceptable to them than the rest of their Attendants; particularly *Dorotheus* and *Gorgonius*, Persons whose real Worth and excellent Behaviour render'd them dear to all Men. The Prelates and Bishops were greatly in Favour, and the *Christian* Congregations daily encreas'd to an extraordinary Degree; so that the Church had then all the outward Marks of Peace and Prosperity.

The Christians
favoured.

A.D. 285. *Carinus*, the surviving Son of *Carus*, still kept Possession of his Govern-
ment in *Gaul*, and the *West*, giving himself up to the most abominable
Dioclet. Kinds of Luxury and Debauchery, and removing all good and virtuous Men
from his Presence and Conversation. But at length the Election of *Diocletian*
a little rouz'd him from his Vices and Extravagancies; and being naturally
bold and rash, he soon marched his Army against him, hoping to ruin
him in one Battel. Upon Notice of which, *Diocletian* with great Expedi-
tion pass'd with his Forces from the *East* towards *Gaul*; and both Armies
meeting in *Mæsia*, there began a bloody War between these two Rivals for
the Universe. But this lasted not long, for in a few Days *Carinus* was first
worsted by *Diocletian*, and then overthrown in a general Battel; and soon
after was slain by a Tribune or Colonel of his own Army, whose Wife he had
formerly abused. By this Victory *Diocletian* remained sole Lord of the
Roman Empire; but he had not been so long, before he received Intelli-
gence that an infinite Number of Labourers and Peasants in *Gaul*, called
Bagaudæ, had made a dangerous Insurrection in that Country, being head-
ed by two Commanders, named *Amandus* and *Ælianus*. *Diocletian* ac-
counting this War inglorious to himself, sent *Maximian*, whom he had
made *Cæsar*, against these Rebels; who marching into *Gaul*, after some
great Hazards and Difficulties, slew great Numbers, and dispers'd the
rest; so that in all Places there was Peace and Tranquility. This Expe-
dition seems the most probable Time wherein to place that celebrated
Story of the *Thebean* Legion, which is said to have consisted of 6666
Christian Soldiers, under a brave Commander named *Mauritius*, and which
for refusing to sacrifice, was first decimated by *Maximian*, and afterwards put
all to the Sword. Some place this Story eleven or twelve, and others twenty
Years after; and some say it was done at *Agaunum*, and others at *Ostodun-*
rus.

Pollis.
Entrep.

Carinus over-
thrown and
slain.

Maximian
goes against
the Bagaudæ.

The Story of
the Thebean
Legion.

rus. The Story at large is attended with so many great Difficulties as to History, Chronology and Geography, and supported with such weak Authorities, that several learned Men have not only doubted of the Particulars, but have pronounc'd the whole a Fable. But we shall leave that to the Determination of more nice Enquirers.

*Entrop.
Lactant.*

In the second Year of *Diocletian's* Reign, a principal Commander in A.D. 286. *Britain*, nam'd *Carausius*, revolted, proclaim'd himself Emperor, possess'd *Dioclet.* himself of that Island, and continued his Authority for seven Years successively. This and other Troubles arising, *Diocletian*, to ease himself of the whole Burthen, took *Maximian* for his Equal and Companion in the Empire, gave him the Title of *Augustus*, and the *Tribunitian* Power; all ^{Maximian made Augustus, and equal with Diocletian.} which was done near *Nicomedia* in *Bithynia*, in the Calends of *April*. This *Maximian* was a Person addicted to all kinds of Viciousness and Rapines; and as *Lactantius* observes, had more Courage as well as more Avarice, than *Diocletian*; yet his Courage consisted rather in a daring to commit enormous Crimes, than in a true Nobleness of Spirit. These two were notwithstanding wonderfully cemented in their Friendships, Inclinations and Designs; and *Maximian* not only behaved himself as a faithful Companion, but also as an obedient Son to *Diocletian*; so that they govern'd the Empire for many Years in Love and Unity, and obtained great Successes over their Enemies. *Maximian* was to preserve the Western Parts of the Empire, and had his principal Residence at *Rome*; where he became a Tyrant to the Senators and the richest of the Nobility. *Diocletian* retain'd the Eastern and Northern Parts to himself, and most usually resided in *Nicomedia*, where he took upon him to erect extravagant Fabricks, oppress'd many Provinces with his vast Expences, and endeavoured to make *Nicomedia* equal to *Rome* it self. At this City he winter'd this Year; and in the following Spring he march'd against *Narses* King of *Persia*, dispers'd his Forces, and oblig'd A.D. 287. that Monarch to come to an honourable Peace with the *Romans*. In the same *Dioclet.* Year his Companion *Maximian* successfully warred against the *Germans*, and other Northern Nations, which came down with great Fury upon the Empire.

*Epiphaz.
&c.*

Tho' the Emperors were Favourers of the *Christians*, yet the *Manichees* ^{The Emperors} gave them so just a Prejudice, that about this time they issued out an ^{Edict: against} Edict against them, directed to *Julian* Proconsul of *Africk*; in which it <sup>the Mani-
chees.</sup> was ordained, That the Ringleaders of a new Doctrine brought from *Persia*, who had committed many enormous Impieties, should be burnt alive, together with their Writings; and that their Followers should be beheaded, and their Estates confiscated; but that Persons in high Places should only lose their Estates, and be condemn'd to the Mines. The Reason of this Rescript was drawn up in such Terms, as that it might easily have reach'd the *Christians* in general; but we do not find that they were Sufferers by it; and the same Laws against these Hereticks, were afterwards revived by *Christian* Emperors. About the same Time there a- A.D. 288. rose an *Aegyptian* Heresiarch, named *Hierax*, said to be an Astrologer *Dioclet.* and a Magician, who denied the Resurrection of the Body, and taught ^{The Hieracites.} that all married People, and all Children dying before Years of Discretion, were excluded the Kingdom of Heaven, and that Paradise was no sensible Thing or Place, but only the Joy and Satisfaction of the Soul. He also taught that *Melchisedech* was the Holy Ghost, and distinguish'd the Substance of the Son from that of the Father, comparing it to a Lamp with two Cottons, as if there had been a middle Nature from which both should borrow their Light. His Followers were call'd *Hieracitæ*, or *Abstinentes*, because they abstain'd from the Use of Wine and some particular Meats. This *Hierax* compos'd a Treatise of the six Days Creation, all fill'd with Fables;

nevertheless his affected Piety and Austerities enduc'd many to embrace his Notions.

A.D. 290. This Year being the twentieth from the tenth Century of the Build-^{Entrop. &c.}
ing of *Rome*, *Maximian* celebrated some solemn Games in that City; at which time *Mamertine* the Orator made a remarkable Panegyrick upon him and his great Actions. In the following Year 289, *Diocletian* celebrated his *Quinquennalia*, or first five Years of his Government at *Nicomedia*. And now *Carausius* flourish'd more and more in *Britain*, so that we find him in the next Year reigning in Peace, and obtaining the Title of *Augustus*, notwithstanding all the Endeavours of *Maximian* to the contrary. *Maximian's* Part of the Empire was not only abridg'd by *Carausius*, but also *Diocletian's* by *Achilleus*, a valiant Commander in *Ægypt*, who seiz'd on that ancient Kingdom, proclaimed himself Emperor, and continu'd as such about six Years. In *Africk* all the Legions were drawn together in a mutinous Manner, and joining with many Robbers and Inhabitants of those Parts, seiz'd upon all the publick Rents and Tributes; and these from their Continuance were called *Quingentiani*, or *Quinquagenarii*. *Narses* King of *Persia* taking Advantage from these troublesome and unsetled Times, began a dangerous War upon the Empire, and invaded *Mesopotamia*. In these Times there flourish'd two noted Christian Writers, *Victorinus* and *Methodius*, both Bishops, and afterwards Martyrs. The former was Bishop of *Passarum* in *Pannonia*, who, as *St. Jerom* informs us, wrote a Treatise against all Heresies, and many Commentaries upon several Parts of the Holy Scriptures. The latter was Bishop of *Olympus* or *Patara* in *Lycia*, and afterwards of *Tyre* in *Palestine*, who wrote a large Work against *Porphyry* the Philosopher, an excellent Treatise about the *Resurrection* against *Origen*, another about the *Pythonissa* against the same Man, a Book entitl'd *The Banquet of Virgins*, one about *Free Will*, Commentaries upon the Scriptures, and other Pieces extant in *St. Jerom's* Time; of which we have still some small Remains.

A.D. 291. II. The Emperors *Diocletian* and *Maximian*, now finding the Empire^{Entrop. &c.}
in a declining Condition by means of so many Rebellions and Usurpations at home as well as Enemies abroad, resolved to strengthen their Interest and Authority by the Assistance of others. Therefore meeting at the City of *Milan*, after a solemn Consultation, they agreed, That each of them should nominate a Person to be *Cæsar*, and their Successor, and such a Person as should be able to defend the Empire, both against foreign Invaders and domestick Pretenders. This was finally determin'd at *Nicomedia*, in the following Year and Calends of *March*; where *Diocletian* made choice of a fierce and courageous Soldier nam'd *Galerius Maximian*, and surnamed *Armentarius*, as being born of a Cowherd in *Dacia*; who, tho' he had shew'd great Marks of Valour, was of a churlish and barbarous Disposition, agreeable to his Parentage. *Maximian* chose *Constantius*, surnamed *Chlorus*, a Person of noble Birth, virtuous and brave, Son of *Claudia*, Niece to the renowned Emperor *Claudius II.* who had gained such great Advantages over the *Goths*; and he, tho' he was nominated by the junior Emperor, was made senior *Cæsar*, as *Mon. Pagi* justly observes from *Eusebius*, L. 8. C. 5. These had also the *Tribunitian* Power granted them; and the better to be assured of their Fidelity, the two Emperors caused them to put away their Wives, and to marry others. Upon which *Galerius* married *Valeria* the Daughter of *Dioclesian*, and *Constantius* divorced *Helena*, by whom he had the famous *Constantine*, and married *Theodora*, Daughter-in-Law to *Maximian*. After this Settlement, the Wars and the Provinces^{The Care of the Empire committed to four.} were

were divided among these four, the two Emperors and the two *Cæsars*. All *Illyricum*, *Asia*, and the *East*, were allotted to *Diocletian* and *Galerius*; the former being to reduce *Achilleus* in *Ægypt*, and the latter to march against *Narses* King of *Persia*, and also against the *Sarmatians*. *Maximian* had *Italy* and *Africk*, and was to suppress the *Quingentiani*, *Constantius* had *Gaul* and *Britain*, which he was to defend against the Northern Nations, as well as *Carausius*. These Commanders did so increase the Number of the Troops, that, as *Lactantius* assures us, every one of the four had a greater Army than the former Emperors had who alone governed the whole Empire. By which Means they turned the best Provinces into Desarts, became unmeasurably burthensome to the Empire, and no less insupportable than the domestick Rebellions, and the foreign Invasions.

Maximian was very successful against the *Quingentiani* in *Africk*, and in a A.D. 293. short time broke their united Power, and constrained them to sue for *Diocl.* ^{293.} Peace. After which he marched into divers Parts of *Africk*, destroying the Usurpers and Robbers in those Countries; for which he was surnam'd *Herculius*, because *Hercules* was principally employed in those Exploits. But *Diocletian* proceeded further, and called himself *Jovius* from *Jupiter*; and rested not here; but having this Year solemnized his *Decennalia* at *Nicomedia*, like *Caligula* and *Domitian*, he impiously assumed the Title of *LORD*, challeng'd Divine Honours, and suffer'd his Subjects to adore him as a God. And whereas it was customary among the former Emperors, to allow Petitioners to kiss their Hands, and sometimes their Cheeks; *Diocletian* on the contrary, by a publick Edict commanded, That all Men without Distinction, should prostrate themselves upon the Ground and kiss his Foot; and for the greater Magnificence, he caused his Shoes to be set with Pearl and precious Stones of the greatest Value. In this Year *Carausius*, after seven Years Reign, was slain in *Britain* by his Companion *Alectus*, who notwithstanding the Power of *Constantius*, held that Island three Years A.D. 294. longer, before he could be reduced. Not long after *Carausius's* Death, in *Diocl.* ^{294.} the following Year *Maximian* also solemnized his *Decennalia* at *Rome*, where he was a great Oppresser of the Nobility. At the same time *Galerius* was employed against the *Sarmatians* and other Northern Nations, barbarous as his own Lineage, over whom he obtained many Advantages this Year.

About this Time, and the following Year, there flourished four Ecclesiasticks of considerable Note, *Phileas*, *Hesychius*, *Pamphilus*, and *Lucian*; the two former Bishops, the two latter Presbyters, and all afterwards Martyrs. *Phileas* was Bishop of *Thumis* in *Ægypt*, descended of a rich and powerful Family, and celebrated both for his Eloquence and Philosophy. *Hesychius* was Bishop of another City in *Ægypt*, and was chiefly remarkable for being the Corrector and Publisher of that Edition of the *Septuagint*, called the *Alexandrian Septuagint*. *Pamphilus* was a Presbyter of *Cæsarea* in *Palestine*, an intimate Friend to the famous *Eusebius*, who took extraordinary Pains to collect the Books of ancient Writers, and particularly those of *Origen*, for whom he had a more than ordinary Esteem. *Lucian* was a Presbyter of *Antioch*, a Man of great Eloquence, who apply'd himself to the Study of the Holy Scriptures, and publish'd a new Edition of the Version of the *Septuagint*, which was afterwards called *Lucian's* Edition. He is thought by some to have been the first Author of the *Arian* Opinion, since most of the Heads of that Party were his Disciples. A.D. 296. In the following Year, and 22d day of *April*, died *Caius* Bishop of *Rome*, *Diocl.* ^{296.} some say by Martyrdom, after he had held that Dignity twelve Years and four Months; and was succeeded by *Marcellinus* a Roman, Son of *Projectus*, who

Emper.
Victor.
&c.

Diocletian
assumes divine
Honours.

Galerius's
Successor.

Euseb.
&c.

A.D. 295.
Diocl. ^{295.}
Phileas.

Hesychius.

Pamphilus.

Lucian.

Marcellinus
the 28th Bi-
shop of Rome.

who after a Vacancy of two Months and eight Days, enter'd upon the See, and continued about eight Years, being the 28th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

The Successes of
Diocletian and
the two Cæsars.

And now the Emperors and the *Cæsars* became more and more successful against their Opposers and Enemies. In *Constantius's* Part of the Empire, *Allectus* in *Britain* was overthrown and slain, and that Island wholly reduc'd to the *Roman* Power, after ten Years Revolt. At the same time *Diocletian* overthrew *Achilleus* in *Ægypt*, pursu'd him into *Alexandria*, besieged him eight Months, and at length took him, and condemned him to be devour'd by Lions and other wild Beasts. Thus *Ægypt* was reduc'd after six Years Revolt, where *Diocletian*, according to his severe Temper, inflict'd the most cruel Punishments, putting many Thousands of all sorts to Death; not only the Ringleaders and the Abettors, but all such as barely approv'd of the Rebellion. But *Galerius* was not so successful against the *Persians* this Year, who rashly venturing with too small an Army, was overthrown, and lost the greatest Part of his Men. *Diocletian* was then coming from *Egypt* into *Mesopotamia*, where *Galerius* meeting him, approach'd his Litter to salute him; but *Diocletian*, without staying, or bidding him take Horse, in a haughty Manner caused him to attend his Litter several Miles on Foot, much blaming his Conduct and Indiscretion in these last Actions. But at length giving him Leave to depart, and retrieve his Honour, *Galerius* in the following Spring march'd with a powerful Army into *Armenia*, which *Narses* King of *Persia* had entred. In the first general Battel the *Romans* with great Difficulty overthrew the *Persians*, and *Galerius* pursuing the Victory, entred *Narses's* Camp, took his Wives, his Children, his Sisters, and many of the Nobility of *Persia*, with great Riches and Booty. This Victory encreas'd the Insolence of *Galerius*, and no less the Apprehensions of *Diocletian*; for upon this, he thought himself too much degraded, to carry only the second Rank of Honour, and to be only call'd *Cæsar*; and when at any time he received Letters with the Inscription *Cæsar*, he was wont to cry out in a fierce and brutal Way, *Must I still be Cæsar?* He became also so proud and elevated, as to report that *Mars* was his Father, and that he ought to be looked upon as another *Romulus*, not considering the Prejudice done to his Mother's Honour, of which he made no Account, while he desired to be thought the Progeny of a God. The Behaviour of *Constantius* was quite contrary to him and the two Emperors, who carrying himself with all Mildness and Generosity, gained the Love of all Men, and no less Success in the Field than the other; for this Year he made a Conquest of the *Lingones*, and slew 60000 of their Men.

Entrop.
Victor.
Lactant.

The Insolence of
Galerius.

A.D. 298. The Affairs of the Emperors now succeeding with an unusual Prosperity, *Diocletian* and *Maximian*, by a little Anticipation, solemniz'd their *Quinquagesimalia*, or fifteenth Year of their Government, the one in the *East* and the other in the *West*. From which Time they began to bear harder upon the

Lactant.
Euseb.

The Beginning of
the Persecution.

Christians than formerly, and to shew some Repentments against a Sect that had so greatly triumph'd over the Religion of the Empire. *Diocletian* was a Man infinitely superstitious, and being now anxiously desirous of knowing some future Events, caused his Diviners to offer many Sacrifices; and while they were searching for the usual Indications in the Entrails, and the Emperor present, some *Christian* Courtiers near him made the Sign of the Cross on their Foreheads, which immediately frightened away the Dæmons, and put all into a Confusion. The Augurs were also in Disorder, not being able to discern the wonted Tokens; and, as if they had failed in some little Ceremony, began anew, and often repeated them, but to no Effect. Whereupon *Tages* Master of these Ceremonies, either seeing the Persons, or suspecting them, cry'd out, *That the Reason why the Sacrifices had not their usual Effects,*

was,

was, because some profane Persons had thrust themselves into the Assembly, and mixed with the holy Solemnities. The Emperor enrag'd at this Disappointment, commanded all present to do Sacrifice, and all his Attendants upon pain of Scourging; and by a Warrant to the Commanders, order'd all the Soldiers in the Army to do the same, or immediately to be disbanded. This may be call'd the Beginning of the Persecution, tho' it reach'd not to Capital Punishments, and no further than the Soldiery; in which many honourable and profitable Posts in the Army were abandon'd by the *Christians*, who chose to forsake all rather than renounce the Worship of the true God. This was still inconsiderable as to the whole Body of the *Christians*; and *Eusebius* tells us, that their Multitudes at this Time terrify'd their Enemies, and kept them from proclaiming open War against them all. *Maximian* also shew'd great Severity to the *Christian* Soldiers, condemning them to the most servile Offices; and it was by their Hands and Labours that he rais'd those immense Structures of the Baths of *Diocletian* at *Rome*, the Baths of his own Name at *Carthage* and at *Milan*, with many other extraordinary Fabricks. In the Time of these Buildings, A.D. 299, great Advantages were obtain'd against the Northern barbarous Nations, Diocl. 1st. in which Wars young *Constantine* the Son of *Constantius* nobly signaliz'd his Youth by many brave Exploits; particularly he took the *Sarmatian* General Prisoner, and brought him alive to *Galerius*.

About this Time there appear'd an eminent *Pagan* call'd *Arnobius*, who being awaken'd with the Calls of Heaven, as well as the Lives of the *Christians*, presented himself before the Bishop of his City, and desired to be admitted among the Faithful. His City was *Sicca* in *Numidia*, where having been a publick Professor of Rhetorick, and a *Pagan* of no ordinary Abilities, he was at first refus'd, till he had given some signal Evidence of the Reality of his Conversion. Hereupon he set himself to vindicate the Cause of *Christianity* against the *Gentiles*, which he did in seven Books, 'where-
' in he vigorously asserted the Truth and Excellency of the *Christian* Religi-
' on, dexterously and wittily expos'd the Follies of all *Pagan* Worship, and
' triumphantly baffled all the specious and popular Insinuations. But being
' but a Catechumen and a new Convert, he wrote not without some Errors,
' and shew'd himself better skilled in discovering the Weaknesses of *Paga-*
' *nism*, than proving the Truth of *Christianity*. But by this Work he remov-
ed all possibility of Jealousie and Suspicion, and was joyfully entertain'd and receiv'd to Baptism; becoming ever after a strenuous Defender of the *Christians*. About the Time of the Conversion of *Arnobius*, dy'd *Cyrillus* Bishop of *Antioch*, after he had held that Dignity about eighteen Years, and was succeeded by *Tyrannus*, who continu'd in this See about thirteen Years, Tyrannus the 19th Bishop of Antioch. and was the 19th Bishop of *Antioch* after the Apostles. In the following Year, and towards the Conclusion of this Century, dy'd *Theonas* Bishop of *Alexandria*, A.D. 300, after he had held that Dignity about nineteen Years, and was Diocl. 1st. succeeded by *Peter*, a wise and eminent Governour, who continu'd in the See Peter the 17th Bishop of Alexandria. near twelve Years, and was the 16th Bishop of *Alexandria* after the Evangelist St. Mark.

And thus we have given an Account of the main Acts of the *Christian* Church through the three first Ages of it, and the wonderful and amazing Conquest that this Religion obtain'd over the greatest Powers of Hell and Darknefs. Insomuch that the *Christians* at this Time had without Arms overspread the Face of the Earth; and were also so numerous, that the present Emperors dared not openly to attack them, till they had first cleared their Armies of them, and regulated their Soldiers for that Purpose. And here it may not be improper to speak a Word or two of what contributed to this stupendious Progress and Encrease; which besides the Hand of God, and the

the miraculous Powers in the Church, seem to have been these five Things. First, the real and intrinsic Excellency of the Religion it self, which taught the most rational, and noble, and sublime Precepts: Secondly, the great Learning and Abilities of many of its Champions, who bravely defended it against all Domestick, as well as Foreign Enemies: Thirdly, the indefatigable Zeal and Industry used in the Propagation of it; in which they thought no Hazards too great, no Difficulties insuperable, no Nations too remote to enlarge the Bounds of the Gospel: Fourthly, the incomparable Lives of its Professors, which caus'd both the Envy and Admiration of its Enemies. Fifthly, their unparallel'd Patience and inviolable Constancy under Sufferings, in which they became more than Conquerors: And as the *Roman* Emperors triumph'd over the World, they triumph'd over the Emperors, and incontestibly shew'd that they were guided and supported by an invincible and omnipotent Power.

A.D. 301. III. We are now arrived at the fourth Century of the *Christian* 100.
Diocl. 17. Church, the Beginning of which was attended with the most terrible Storm and Conflict, that ever was known, and with no less Conquest and Triumph; so that *Christianity* first vanquish'd all humane Powers, and then oblig'd them to be real Protectors. But before this noble Advantage, God thought fit to permit such a furious Wind, as should purge all the Rubbish from his Church, and winnow all its Chaff. The *Christians*, with some inconsiderable Interruptions, had now enjoyed forty Years Peace and Prosperity, from the End of *Valerian's* Persecution; in which Space they encreas'd to an extraordinary Degree, filled the Imperial Palaces, and obtain'd the best Offices in the State; so that, as *Eusebius* observes, it is impossible to describe the vast Assemblies, the numerous Congregations, and the Multitudes that throng'd in every City to embrace the Faith of *Christ*. For which Reason they were no longer satisfied with the old Edifices, but erected spacious Churches from the very Foundations, throughout all Cities in the Empire. This unusual Liberty, as it put the *Christians* less upon their Guard, began by Degrees to be turned into Licentiousness, which produced many other Corruptions: Some began to envy and revile others, and were in a Manner at Wars among themselves, wounding each other with Affronts and Calumnies; Prelates strove against Prelates, and one Congregation rais'd Factions against another. When these Things became too open and scandalous, the divine Vengeance began first to visit them with a moderate and gentle Hand, and only permitted Loss and Disgrace to fall upon those Brethren who bore Arms. But this proved not a sufficient Warning; but regardless of all Punishments, they added Impieties to Impieties; and many Pastors and Governors, rejecting the Sanctions of Religion, were inflam'd with mutual Contentions, studying nothing more than promoting of Dissentions and Violence, making of Schisms and Separations, and greedily challenging to themselves the Preeminence of others, as if it were earthly Dominion. When the first Visitation, mild and affectionate, would not reach the Hearts of an insensible People, God thought fit to send a second more strong and effectual; and when the Ulcer began to putrifie, it was time to call for the Knife and the Caustick.

Among the Schisms at this Time, the most remarkable was that of *Meletius* 100.
the Schism of Bishop of *Lycopolis* of *Thebais* in *Ægypt*, who being convicted of many Crimes, and amongst others, of sacrificing to Idols, was depos'd in a Synod by *Peter*, Bishop of *Alexandria*. *Meletius* made no Appeal to any other Council, nor endeavour'd to recant or acknowledge his Errors, either to *Peter* or his Successors; but made a new Schism in the Church, and separated

The Encrease of
the Christians.

Many Corrup-
tions.

The Schism of
the Meletians.

Athan.
Epiph.

ted from *Peter* and the other Bishops, against whom he publish'd many Calumnies, to cover the Shame of his Deprivation, and particularly that they were guilty of too much Indulgence towards enormous Sinners and Apostates. He began his Schism in this Year 301, as Mon. *Pagi* proves; and continu'd a long time, with many Followers, call'd *Meletians*.

Lactant.

One of the most violent Promoters of the succeeding Persecution, was A.D. 302. *Hierocles* the Philosopher, successively President of *Bithynia*, and Govern-
our of *Alexandria*; a Person who not only wrote against the *Christian* Religion, and pretended to find many Inconsistencies in the Scriptures, but also had the Confidence to equal the Miracles of *Apollonius Tyaneus* to those of our blessed Saviour. But none shew'd himself a more effectual Promoter of this Persecution than *Galerius* himself, to which he was excited not only by his own Cruelty and Superstition, but in a particular Manner by his own Mother, who was a most zealous *Pagan*, and had entertain'd an insuperable Prejudice against the *Christians*, who frequently shew'd a Detestation of her Religious Rites. Wherefore to gratifie her Resentments as well as his own, he repair'd to *Nicomedia*, and us'd all Methods to engage old *Diocletian* to proceed in what he had formerly begun, and to ruin the *Christians* entirely. He had many Consultations with him during a whole Winter, and while it was believ'd abroad that they were treating about State-Affairs, they were only projecting a new Persecution. *Diocletian* loving his Ease, could not willingly hearken to new and violent Councils, but shew'd *Galerius*, How dangerous it was to disquiet the Empire with so much Confusion and Bloodshed; which must needs be vastly great, since the *Christians* were so ready at all times to lay down their Lives; therefore he judg'd it sufficient to purge the Court and the Army from Men of that Religion. Finding this would not satisfy the furious *Galerius*, he betook himself to his old Kingcraft, which was to resolve upon all commendable Actions without taking Advice, that the Honour might redound to himself alone; but to take Council in hazardous Matters, that the Blame might fall upon others. Therefore he declar'd he would hear the Opinion of his Friends and Confidants; and accordingly some Judges and military Commanders were admitted to Council; amongst whom, some declared the *Christians* Enemies to God, and therefore ought to be destroy'd; and others, out of Complaisance, were too ready to assent to what *Galerius* should please to determine. All which did not satisfy *Diocletian*, who to do all Things compleatly, sent to consult the Oracle of *Apollo Miletius*; from whence receiving an Answer as from a true Enemy to *Christianity*, he yielded, as tho' he had received his Directions from Heaven: Yet still he mov'd for Moderation, that it might be done without Blood, while *Galerius* insisted that the *Christians* might be burnt alive. The last Thing determin'd, was to fix upon a proper and auspicious Day for the Beginning this great Work, which at length was determin'd to be 23d Day of the next *February*, when the *Terminalia* were usually celebrated among the *Romans*; and this was chosen as a happy Omen, that they shou'd put a Term and Period to the *Christian* Religion. This was resolv'd in Winter, the latter End of the Year 302, or the Beginning of the following, 303.

Hierocles flourishes.

Galerius urges Diocletian to persecute the Christians.

Diocletian consults the Oracle, and consents.

C H A P. VIII.

*From the Beginning of the tenth great Persecution of the Church,
to the first Establishment of Christianity by human Laws under
the Emperor Constantine the Great.*

Containing the Space of about 10 Years.

The TENTH GENERAL PERSECUTION.

A.D. 303.
Diocl. 12.

ALL Things being thus established between the Emperor and his ^{L. 1. 1. 1. 1.} ^{L. 1. 1. 1. 1.} Caesar, in the 19th Year and 8th Consulship of *Diocletian*, and upon the 23d Day of *February*, the tenth and last general Persecution began in the City of *Nicomedia*. In the Morning of which fatal Day, the Prefect of the City, accompany'd with some Officers, repaired to the Church of the *Christians*, and having forc'd open the Doors, sought for the Image of the God they worshipp'd; but finding none, took the Sacred Books and other Things they found, and threw them into the Fire, filling all Places with Force and Violence. This was done in the View of *Diocletian* and *Galerius*, who held some Debate whether Fire should be set to the Church, but the former over-rul'd that, as being of dangerous Consequence to the City; whereupon Officers were employ'd who in a few Hours levell'd that lofty Building with the Ground. In the following Day an Edict was set up, commanding all *Christian* Churches to be demolish'd, and the Scriptures to be burnt; that all *Christians* should be incapable of any Honours and Offices; that no Rank and Dignity should exempt them from Torture, and that they should be out of the Protection of the Law, and have no Power to right and vindicate themselves by Suit. Upon the Publication of this Edict, a certain *Christian* took the Liberty both to tear it down, and to rally the Emperors; who being immediately seiz'd, after he had endur'd all sorts of Torments with admirable Patience, he was burnt alive. This Edict was succeeded by another, which commanded all the Prelates of the Church to be put in Bonds, and all imaginable Methods to be used to compel them to sacrifice. Yet the Severity of these Edicts did not satisfie the barbarous *Galerius*, who, to push on *Diocletian* to the utmost Extremity, secretly caused the Imperial Palace to be set on Fire; and this not sufficiently moving the wary *Diocletian*, he repeated the Fact, and charg'd all upon the *Christians*, making Report, *that they had conspired with the Eunuchs to murder the Emperors, and that they had been in great danger of being both burnt with the Palace.* This drove *Diocletian* beyond all the Restraints of Reason, and in a Fury resolv'd to compel all Persons to sacrifice, beginning with his Daughter *Valeria*, and his Empress *Prisca*. He put several of the Eunuchs, and Courtiers of the greatest Credit to Death, particularly *Dorotheus*, *Gorgonius* and *Peter*; which last couragiously endured all the Tortures of Scourgings, Gridirons and Fires. Several Presbyters and Deacons were seiz'd on, and without Proof, condemn'd and executed; and also *Anthimus* Bishop of *Nicomedia* was beheaded, with whom was join'd a great Number of Martyrs. No Regard was had to Age, Sex, or Order, and not contented with single Executions, whole Houses full were burnt at once, and Drove ty'd together with Ropes, were thrown into the Sea, with Milstones about their

The Steps taken
in this Persecution.

their Necks. Nor was the Persecution confin'd to *Nicomedia*; for the Judges were sent to all Temples to force People to sacrifice; the Prisons were every where crowded, and unheard-of Tortures invented; and that none but *Pagans* might have the Benefit of the Law, they plac'd Altars in the very Courts of Judicature, where every Person was oblig'd to offer Sacrifice before he could plead: So that Men came before their Judges as before their Gods. New Edicts were daily sent into other Cities and Provinces; so that in a short Time the Persecution spread through most of the Empire, and became almost universal.

*Euseb.
Lust.*

This dreadful Persecution continu'd for the Space of ten Years under *Di-*<sup>The Continuance
and Severity of</sup> *ocletian* and his Successors; but for most of that Time in the Eastern Parts of the Empire, where, as *Eusebius* intimates, the Corruptions of the *Christians* were greatest. At first it was more universal, and carry'd on with such Violence and Severity, that *Diocletian* and his Colleague vainly thought they had compleated their Work; and accordingly they told the World in some Inscriptions, *That they had utterly defaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods.* It is impossible to enumerate the vast Multitudes of Martyrs in all Parts, or to set forth the infinite Variety of their Miseries and Torments; for, as *Lactantius* observes, a hundred Tongues and the loudest Voice were insufficient for such a Labour. The Deaths were innumerable, and exceeded all former Relations: Some were beheaded, as in *Arabia*; some devoured by wild Beasts, as in *Phœnicia*; others slain by breaking their Legs, as in *Cap-*<sup>The Variety of
Deaths.</sup> *padocia*; some were hung up with their Heads downwards, and suffocated by slow Fires, as in *Mesopotamia*; and others were broil'd upon Gridirons, as in *Syria*. In *Pontus* some hard sharp Reeds thrust up under all their Nails, and others had melted Lead poured upon their naked Skins, which ran down and burnt the most necessary Parts of their Body, while others without any Commiseration, endured obscene Tortures unfit to be related, which the impious Judges us'd as a Demonstration of the Acuteness of their Wit, as if the Greatness of that consisted in the most unnatural Inventions. In *Ægypt* infinite Numbers of Men, Women and Children suffer'd various kinds of Deaths; some of whom, after their Flesh had been torn off with torturing Irons, after they had been rack'd, most cruelly scourg'd, and sustain'd Torments of different Sorts, and horrible to be heard, were committed to the Fire, and others drown'd in the Sea. Other some chearfully offered their Necks to the Executioners; some dy'd under their Tortures; others perish'd with Hunger. Again, others were crucify'd, some according to the ordinary Manner of Malefactors, and others after a more cruel Manner, being nailed with their Heads downwards, and left to die by Famine. But the Torments and Indignities which the Martyrs sustain'd in the Province of *Thebais*, surpass all Relation; who with sharp Shells instead of torturing Irons, were torn all over their Bodies till they expired. Women were ty'd by one of their Feet, and by certain Engines hoisted up into the Air with their Heads downwards; and their Bodies being entirely naked, were made a most detestable and inhumane Spectacle. Others were ty'd by the Feet to great Boughs of Trees, violently wrested and forced together by Machines, which being let go, in a Moment rent the Bodies of the Martyrs all in Pieces. All which was not for a few Days, or short Time, but continued for the Space of whole Years; sometimes no more than ten, at other times above twenty were destroyed; sometimes not less than thirty, at others near sixty; and again at another time a hundred Men together, with very small Children and Women, were executed in one Day, being condemn'd to various and interchangeable

Kinds of Punishments. In *Phrygia* the Soldiers invested a populous City, consisting all of *Christians*; and setting Fire to it, Men, Women and Children, while calling upon God, were all consum'd in the Flames.

Great Numbers of Prelates, Bishops and Clergymen, suffer'd in this Persecution, far too many to be nam'd; till at length some of the Governors of Provinces, weary'd with Slaughters, and satiated with the vast Effusion of Blood, pretended to shew Tokens of Clemency and Humanity, declaring, *It was unfit to pollute the Cities with the Blood of the Inhabitants, and to defame the mild Government of the Emperors with the Deaths of so many Subjects.* Therefore they thought it sufficient to discourage the *Christians*, by making them miserable in this Life, and setting Marks of Infamy upon them. Accordingly, some had their Ears, Noses and Hands cut off, and others their Eyes put out, and one of their Legs disabled. *Eusebius* says, it is impossible to reckon up the innumerable Multitudes of the *Christians* who had their right Eyes put out and fear'd with a hot Iron, and of those who had their Left Legs made useless by torturing Instruments: After which they were condemned to the Mines, not so much for the Service they could do, as upon the Account of the Miseries they shou'd endure. All kinds of Arts were made use of to eradicate *Christianity* and establish *Paganism*; and particularly the greatest Care was taken to destroy the holy Scriptures, but all in vain. All the Time, the *Christians* gave strange and noble Instances of the most undaunted Bravery; they throng'd to the Tribunals of their Judges, and freely declar'd their Opinions and Religion, despised the Threatnings and Barbarity of their Enemies, and receiv'd their last Sentences with a pleasing Smile. Yet some of them were not free from unwarrantable Practices; and as some prest too forwards to Death and Torments, so others leap'd off the Tops of Houses to avoid the Malice of their Enemies; and some Ladies in *Antioch* drown'd themselves to escap'd being ravish'd by the Soldiers. Others were far more culpable, and out of Fear deliver'd up their Bibles; and too many, to avoid Torments, apostatiz'd. But far the greatest Part of the *Christians* behav'd themselves so manfully, that neither Fears nor Charms could fasten upon them, at once giving undeniable Evidences both of their own Fortitude, and of the irresistible Power of our Lord that went along with them. Among whom we ought to mention *Donatus*, to whom *Lactantius* writ his Account of this Persecution, who was tormented nine several Times by three different Governors; by *Flaccinus*, by *Hierocles*, and by his Successor *Priscillian*. In all these Cruelties the Emperor *Maximian* willingly joined with *Diocletian* and *Galerius*; so that these three wild Beasts exercis'd their Barbarities upon all the Provinces from the *East* to the *West*. Only *Gaul* was free, where the good and mild *Constantius* govern'd; but being urg'd by his Superiors, he made a slight Pretence of pulling down some of the *Christians* Churches, without any further Damage. Once he politickly pretended to prosecute them, and commanded all the Officers of his Household to join in the *Pagan* Sacrifices, or immediately leave their Places; but when some of them did so, he sent them away with great Disgrace, generously declaring, *That those Men who were not true to their God, would never be faithful to their Prince.*

During these dismal Transactions, the Emperor *Diocletian* finding these Affairs to succeed according to his Desire, resolv'd to repair to *Rome*, from whence he had been absent many Years, there to celebrate his *Vicennalia*, or twentieth Year of his Reign, and also to triumph for all his former Conquests and Victories. All this was perform'd upon the 20th Day of *November* with great Solemnity, being accompany'd with his Colleague *Maximian*, and the two *Cæsars*, *Constantius* and *Galerius*. In this Triumph was expos'd

Other Punishments.

The Behaviour of the Christians.

Gaul free from Persecution.

Diocletian's Triumph.

Euseb. &c.

Lactant. Victor. &c.

an infinite Mass of Treasure of the Spoils of the *East*, of *Ægypt*, and several Countries by them subdu'd. There were many Chariots full of Arms, and Vessels of Gold and Silver, and many renown'd Prisoners, particularly the Wife and Children of the King of *Persia*, with many Kings and Commanders of the *Alanes*, the *Catti*, and other Nations. As soon as all these Solemnities were over, *Diocletian*, who was always haughty and imperious, shew'd how little he cou'd bear those Marks of Liberty, that the *Romans* still retain'd; at which he became so uneasie, that tho' the first of *January* was near, in which he was to enter upon his ninth Consulship, yet he cou'd not be prevail'd on to stay till that Day at *Rome*, but he began his Consulship at *Ravenna*. The Winter was both extreemly cold and rainy; so that the Journey did so affect his Health, that it threw him into a lingring Sicknefs, and brought him into a low and uncomfortable Condition, which detain'd him in *Italy* the whole Summer. But tho' he was almost incapacitated from acting himself, his Lieutenants, and more especially *Galerius*, carry'd on the Persecution, particularly in *Palestine*, where *Eusebius* himself resided, and was an Eye-witness of infinite Barbarities. In the first Year of the Persecution, he takes notice of the Martyrdoms of *Procopius*, *Alphæus*, and *Zacchæus* in *Cæsarea*, and of *Romanus* in *Antioch*; who with great Glory conquer'd the Malice of their Persecutors. In the second Year the Persecution in those Parts became more violent and sharp, and became memorable for the triumphant Deaths of *Timothæus* at *Gaza*, *Timolaus*, *Dionysius*, *Romulus*, *Agapius*, and several others at *Cæsarea*. In *Rome* Pope *Marcellinus* suffer'd upon the 24th Day of *October*, after he had held the Dignity of Bishop eight Years, seven Months and fourteen Days. In this Time of Persecution there was a Vacancy in the Church of above three Years.

The Persecution
carried on by
others

In the mean Time *Diocletian* was brought very low by his Sicknefs, and being carry'd in a Litter, arriv'd at *Nicomedia* in the latter End of the Year; where upon the 13th of *December* he fell into so deep a Swoon, that all despair'd of his Life. Yet he escap'd this long Sicknefs, but never regain'd such entire Perfection of Health as formerly; for ever after this he had some Fits of Madnefs, which return'd upon him at some particular Times, tho' in the Intervals he had his Understanding perfect. Not long after his first Appearance abroad, which was on *March* 1st, 305, *Galerius* came to him, not to congratulate his Recovery, but to compel him to resign the Empire. This violent ambitious Man had lately made the same Attempt upon *Maximian*, threatening him with a civil War if he refus'd to resign; but began with *Diocletian* in a more gentle Manner, intimating, That since he was become aged, and less able to bear the Fatigues of Government, he ought to give himself some Repose, after so much Application and Toil, according to the Example of *Nerva* towards *Trajan*. *Diocletian*, uneasie at such a Proposal, alledg'd, That a Resignation was dishonourable to him who had born so sublime a Character, and unsafe for one who in so long a Reign must have created many Enemies; therefore *Nerva's* Case was very different from his. But if to be of equal Dignity with himself, wou'd satisfy *Galerius*, he was willing to confer that Favour upon him. The other, who had form'd a Project of making himself sole Emperor, and finding this wou'd not answer his End, pretended, That the Order which *Diocletian* had begun, of having two Emperors with supream Power, and two Assistants to them with inferior Power ought ever to be maintain'd. And then he concluded more roughly, That if the Emperor would not retire, and make way for him, he would look to himself; for he wou'd be no longer contented with his present Dignity. The old Man, now much broken and dispirited, having receiv'd Letters from *Maximian*, and heard that *Galerius* was augmenting his Forces, at length,

Diocletian's
Sicknefs.

Being threatened
by *Galerius*,

with

with fervile Tears consented to what he was unable to remedy. However *Diocletian* still endeavour'd to be concern'd in the Nomination of the two designed *Cæsars*; but in that also *Galerius* over-rul'd, and appointed two Creatures of his own, call'd *Severus* and *Maximinus*, contrary to the Opinion of the other, both wicked and barbarous Persons, and agreeable to his own Disposition. All Things being thus concerted in secret, on the first Day of *May*, this great Affair came to be declar'd; when the Soldiers were drawn up, old *Diocletian*, with Tears in his Eyes told the Men, *That he was now become infirm; therefore he was resolved to rest himself after so much Labour, and to deliver up the Empire to those who were able to sustain the Burthen of it.* And accordingly he nominated the two new *Cæsars* that *Galerius* had appointed, contrary to all Mens Expectations, who hop'd that young *Constantine* should have been one. After this *Diocletian* divested himself of his Imperial Robes; and, like a Soldier who had obtain'd his Dismission, retired; drove through *Nicomedia*, and so pass'd over to *Salona* in his own Country *Dalmatia*, where he return'd to his private State, and to his primitive Name *Diocles*. And thus the great Act of Resigning the Command of the World, which some Authors extol and applaud, appears from this Account out of *Lactantius*, to have been an Act of meer Necessity and Constraint. This was done upon the first Day of *May*, 305, under the fifth Consulships of *Constantius* and *Galerius*, *Diocletian* being now about 60 Years of Age, and having reign'd 20 Years, 7 Months, and 14 Days, from the Beginning of the *Diocletian Æra*. *Maximian* by Consent also resign'd the same Day at *Milan*, having reign'd with the Title of *Augustus* almost 19 Years.

He resigns the Empire.

Maximian does the same.

A.D. 305. **II.** Upon the Resignation of *Diocletian* and *Maximian*, the Empire in course devolv'd upon the two *Cæsars*, *Constantius* and *Galerius*, Men as different in their Tempers and Dispositions, as in their Births and Educations. Wherefore, to prevent any future Disputes that might arise from such a Disparity of Inclinations, they agreed to make a distinct and independent Division of the Empire between them, which was the first Division of that kind; for tho' the Empire had often been govern'd by two Emperors at one time, yet it was never independently divided before. *Constantius* had the Western Parts of the Empire, namely, *Italy*, *Sicily*, the greatest Part of *Africk*, together with *Spain*, *Gaul*, *Britain* and *Germany*; and *Galerius* the Eastern and the largest Share, namely, *Illyricum*, *Pannonia*, *Macedonia*, *Thrace*, all the Provinces of *Greece*, and the lesser *Asia*, together with *Ægypt*, *Syria*, *Palestine*, and all the *East*. This Division being made, the Government of so many Provinces seem'd too great a Charge to the pacifick Temper of *Constantius*, who chusing rather to govern well than to govern much, freely relinquish'd the Provinces of *Africk* and *Italy* to *Galerius*, contenting himself with *Gaul*, *Spain*, *Britain*, and his Part of *Germany*. *Galerius*, on the other side, finding the Affairs of the Empire difficult to manage with Security to himself, allotted the Government of *Italy* and *Africk* to *Severus*, and the Government of *Ægypt*, *Palestine*, and the *East*, to *Maximin*; reserving to his own immediate Management, the Provinces belonging to *Illyricum*, *Greece*, and *Asia-Minor*. So that the World was in a manner govern'd by four Heads, *Constantius* and *Galerius* independent Emperors, and *Severus* and *Maximin*, *Cæsars* dependent upon *Galerius*. *Constantius*, the first and senior Emperor, was about 54 Years of Age when he entred upon this Government, which he manag'd to the great Satisfaction and Approbation of all Men, preserving his Provinces from all kinds of Wars, Rebellions, and other Miseries, during his short Reign. The *Gauls* not only lov'd him, but almost ador'd him, before he was Emperor;

Victor.
Zosim.
Euseb.
&c.

the 40th Roman Emperor.

The Empire divided into independent Parts.

The Character of Constantius.

ror; for under his former Administration they had escap'd the pernicious Policy of *Diocletian*, and the bloody Temerity of *Maximian*. His principal Aim was to encrease the Happiness and Riches of his Subjects, it being his declar'd Opinion, *That it was better for a Prince to have his Nations Wealth diffused, and in the Hands of many, than to be lock'd up in his own Coffers*; concurring with *Trajan*, who compar'd the Exchequer to the Spleen, the great Growth of which hinder'd the Body's Nourishment. He so little affected Pomp and Splendor, that on Festival Entertainments he generally borrow'd Furniture and Plate from other Persons for the Use of his Table. And being in his former Administration reproach'd for his Poverty by *Diocletian's* Ambassadors, he only intimated his Wants to the People, and in a few Hours amass'd such infinite Sums from their voluntary Contributions, as astonish'd these Strangers; while he inform'd them, *That the Love of the People was the surest Treasure of the Prince, and that his Subjects Money was by that Means always at his Devotion, which he never thought safer than when they were Keepers of it*. After the Ambassadors Departure, he return'd all the Subsidies that were presented him; being by his voluntary Poverty richer than *Diocletian* and the other Princes who were his Partners. He was of an affable, brave and generous Temper, and not only the *Christians*, but likewise all that were subject to him, were extreamly happy under his excellent Government.

Lestane.
Euseb.

On the other side, those Provinces under the Care of *Galerius* were miserably harass'd, and oppress'd by the Insolencies and Extortions of that Tyrant; who continually loaded his Subjects with such Taxes and Impositions, and us'd such barbarous Methods in collecting them, that the State of Affairs look'd as dismal as if the Empire had been over-run by Foreign Enemies. All Places were full of Grief and Fear, all Mens Fields were measur'd, an Account was taken of all their Trees, and Vines, and their Cattel; upon the slightest Suspicions of Concealment, Men were scourg'd and tortur'd; Children were hung up in the Sight of their Parents; Slaves were oblig'd to accuse their Masters, and Wives their Husbands. None but Beggars were exempted from these Oppressions; but this impious Man us'd other Methods with them, gave Orders to gather them all together, to put them into Vessels and drown them in the Sea; by which Means he found an effectual Expedient to keep all Men from making Poverty an Excuse for not paying of Taxes. His inhuman Practices also extended to Men of the highest Rank, who were put to many cruel and ignominious Deaths, such as Crucifixion, and throwing to wild Beasts; for Beheading was accounted an extraordinary Favour. As for the *Christians*, for whom he had the greatest Hatred, he not only condemn'd them to Tortures, but to be burnt in slow Fires, after this horrible Manner; They were first chain'd to a Post, then a gentle Fire set to the Soles of their Feet, which contract'd the *Callus* of the Foot, till it fell all off from the Bones; then Flambeaux just extinguish'd were clapt to all the Parts of their Bodies, so that they might be tortur'd all over; and Care was taken to keep them alive by throwing cold Water into their Faces, and giving them some to wash their Mouths, lest the Extremity of the Anguish shou'd dry up their Throats and choak them. Thus their Miseries were lengthned out whole Days, till at last, their Skin being quite consum'd, and they just ready to expire, they were thrown into a great Fire, and had their Bodies burnt to Ashes; after which their Bones were ground to Powder, and thrown into some River. At the same Time, in the *East* the Persecution was carried on with fresh Rage and Cruelty by the bloody *Maximin*, who at his entring upon his Government issu'd out Orders to quicken the Governors of Provinces in putting the Laws in strict Execution against those who refus'd to comply with the publick Rites and Ceremonies

The Character
of *Galerius*.

His Cruelty
towards the
Christians.

Maximin fol-
lows his Ex-
ample.

monies of the Empire. To which purpose, while Officers were making Proclamation at *Cæsarea*, and summoning Men by Name out of a publick Roll, *Apphianus* a young Gentleman of *Lycia*, then Scholar to *Eusebius*, pressing through the Crowds, caught hold on the Hand of *Urbanus* the Governor, forc'd him to let fall his Sacrifice, and gravely reproved him for those Impieties. Whereupon he was immediately apprehended, put to the severest Torments imaginable, and thrown half dead into the Sea; his Brother *Ædesius* for the same Fact suffering the same kind of Martyrdom, and almost at the same time at *Alexandria*, not to mention innumerable others who gloriously ended their Lives.

The Persecution
ceases in the
West.

Thus were the *Christians* severely treated by *Galerius* and *Maximin*; but the Persecution in *Italy*, *Spain*, *Africk*, and those Parts ceased about the time of *Maximian's* Resignation, after it had continu'd about two Years. And now the Church obtaining some Rest in the Western Parts, the Bishops and Clergy began to meet in several Places, to consult about the Case of such as had lapsed in the Persecution, and of those call'd *Traditores*, such as had deliver'd up the Bibles and consecrated Vessels belonging to the Church. And in this Year we read of two Councils or Synods, one at *Cirtha* in *Africk*, and the other at *Eliberis* or *Elvira* in *Spain*. The first consisted of eleven or twelve Bishops of *Numidia*, who met at the House of one *Donatus*, in order to ordain a Bishop in the Room of *Paul* Bishop of *Cirtha*, who had been a *Traditor*; *Tigris* Primate of *Numidia* being President of this Synod. These Bishops, who were afterwards the Heads of the *Donatist* Faction, accus'd one another mutually in the Synod, of complying too much with the *Heathen* Magistrates; and all of them fearing they shou'd be convicted of the Crimes they laid to each other's Charge, they absolv'd one another, referring themselves to the Judgment of God. After which, they ordain'd *Silvanus*, who had been a *Traditor*, Bishop of *Cirtha*, notwithstanding all the Opposition made by the Clergy, and Persons of Note in the City to the contrary. The other Council of *Eliberes* consisted of nineteen Bishops and twenty six Presbyters, who made many Canons and Constitutions relating to Penitents, the Lapsed, and other Matters, in which they establish'd a rigorous Discipline. We have an Account of 81 Canons here made; but the Variety of the Rules, and the little Order shewn in placing them, make learned Men believe, that the Canons attributed to this Council, are an ancient Code, or an ancient Collection of the Councils of *Spain*. Not long after this Council, in the following Year 306, the Persecution raging in *Ægypt*, *Peter* Bishop of *Alexandria* publish'd his excellent Canonical Epistle a little before *Easter*, being urg'd by many of the Lapsed, who desir'd to be reconcil'd, and receiv'd into the Church. In this he gave several Rules how such Persons ought to be treated, carefully examining all the Circumstances which might augment or diminish the Quality of the Crime, and shewing singular Prudence in tempering the Rigour of Punishment by a reasonable Moderation, without which, Justice wou'd be weakned by too much Indulgence; and as he did not lengthen out Penance by too severe Methods, so neither did he deceive the Sinner by too remiss an Easiness. It is believ'd, that about this Time *Peter* depos'd *Meletius* Bishop of *Lycopolis*, of whom we have given some Account in the Year 301.

The Council of
Cirtha.

The Council of
Eliberes.

Peter writes
his Canonical
Epistle.

In the mean Time the good Emperor *Constantius*, in the second Year of his Reign, repair'd to *Britain*, and residing at *Eboracum*, or *York*, and there falling into some Sickness, he began to be extreamly concern'd for the Safety of his Son *Constantine*, who for several Years had been kept at the Court of *Diocletian*, as an honourable Pledge for his Father's

Euseb.
St. Aug.
Sec.

Euseb.
Lactant.
Zosim.

Fide-

Fidelity; and since his Resignation, in that of *Galerius* in the *East*. *Galerius* hated *Constantius*, and was jealous of his Son, whom he wou'd often have remov'd by a violent Death, but he knew that the Army admir'd *Constantine*, and wou'd revenge it. He fought therefore under pretence of Games and Martial Exercises to have dispatch'd him, but all in vain; for as the Hand of God was visible in protecting him so long, so it appear'd most signally now in the last and critical Moment. His Father had often sent for him, and had been as often deny'd; and particularly in this present Sickneſs he had renew'd his Importunity: So that *Galerius* being aſham'd to deny this reasonable Requeſt, ſign'd him a Paſs to take with him the next Day, reſolving upon ſome Artifice to ſtop him in his Journey, and prevent his Arrival in *Britain*, and therefore order'd him to come the next Morning to receive his final Inſtructions. But *Constantine* having ſome Apprehenſion of his Deſigns, as ſoon as *Galerius* had retir'd to his Reſt, took Poſt-Horſes with all Speed, and at every Stage where he arriv'd, beſides thoſe few he us'd himſelf, he ham-ſtring'd all the Horſes he left behind him. *Galerius*, on Purpoſe to delay him, did not open his Doors till Noon; and then calling for him, and underſtanding that he was gone the Night before, he immediately commanded ſeveral Men to purſue him; but hearing ſoon after that the Poſt-Horſes were all diſabl'd, he burſt into a violent Paſſion of Rage and Vexation. In the mean Time *Constantine* travell'd with the utmoſt Expedition; and arriving at *York*, he found his Father weak, and paſt Recovery. *Constantius* at the Sight of his Son, in a ſort of a Rapture leapt out of his Bed, and receiv'd him with all the Marks of Joy and Paternal Affection, gave him ſeveral uſeful Inſtructions and Directions, and particularly recommended the poor *Chriſtians* to his Care and Pity. Being demanded which of his Children ſhou'd ſucceed him, he having two Sons by *Theodora*; neglecting his ſecond Wife and her Progeny, he cry'd aloud, *None but the pious Constantine!* and ſhortly after expir'd in the Arms of this beloved Son. Thus dy'd *Constantius*, a Prince of admirable Virtues and Accompliſhments, and infinitely belov'd and lamented by all his Subjects. He dy'd on the 25th Day of *July*, in his own Conſulſhip with *Galerius*, being in the 56th Year of his Age, and having reign'd only one Year, one Month, and 25 Days from the Reſignation of *Diocletian* and *Maximian*; but above 13 Years under the Title of *Cæſar*, before he was Emperor.

Young Conſtantine's Policy.

The Death of Conſtantius.

Euseb.
Laſtant.
&c.

III. The excellent *Constantius* being dead, his Son *Constantine* proceed- A.D. 306.
ed to celebrate his Obſequies; which he did with all imaginable Pomp and Splendor. All Perſons honour'd that bleſſed Emperor with Praiſes and Acclamations, and unanimously agreed, That the Succeſſion of the Son in the Empire was a Reſurrection of the deceas'd Father; and forthwith they ſaluted him Emperor of the *Weſt*, with the higheſt Marks of Joy and Satisfaction. Every Man's Eyes were fixt upon this Prince; his tall and comely Perſonage, the Strength and Firmneſs of his Body, but eſpecially the Virtues and Endowments of his Mind, gave an early Omen of the future Happineſs of his Reign. He was a Prince of a noble and vigorous Spirit, of profound Policy and Capacity, and of no leſs Modeſty than Magnanimity; and a Prince, whom God of his Bounty rais'd up to perform wonderful Things for his Servants. He was now about 32 Years of Age, and according to the moſt receiv'd Opinion, he was a Native of *Britain*, which has been confirmed by ſeveral others; but Mon. *Pagi* and ſome others ſeem'd to have made it appear, that he was born in *Naiffus* in *Dacia*, now call'd *Niſſa*, a Town in *Servia*. His Parentage was very noble by his Father's Side, as being deſcended from the Empe-
ror

His Character.

ror *Claudius II.* and he, as it is believ'd, from the great *Vespasian*; but his Mother *Helen* was a Woman of inferiour Quality, of *Drepano* in *Bithynia*; but yet a good *Christian*. This, no doubt, contributed to his future Conversion; and the first Ordinance he made after his Advancement, was to give the *Christians* the free Liberty of their Religion.

Constantine for a considerable Time contented himself with the Name of *Caesar*, and not immediately assum'd the Title of *Augustus* or Emperor, expecting that the Senior Emperor wou'd have sent him that Title, but in vain: For as soon as his Image, wreath'd with the Imperial Laurel, was presented to *Galerius*, he was so transported with Rage, as to condemn both it and the Messenger to the Fire; but was dissuaded from the Execution by his Friends, who were sensible of the Mischiefs of exasperating an already displeas'd Army. Therefore, that he might seem to allow that voluntarily which he wanted Power to prevent, he sent the Purple to *Constantine*; but withal proceeded to a new Contrivance, which was to create *Severus* Emperor and *Augustus*, as being the elder Man, and *Constantine* only *Caesar* in Partnership with *Maximin*; so that instead of being next to himself, he might be the last of the four. But *Constantine* stood in no need of his Approbation to confirm his Title to the Empire; his Father's declar'd Will for his Succession, and the universal Consent both of the Army and the whole *West*, put his Right beyond all Dispute. His Image, according to the Custom of new Emperors, being expos'd in *Rome*, immediately provok'd the Ambition of *Maxentius*; and taking an Opportunity in the Absence of *Severus*, whose Government the *Prætorian* Soldiers hated, he proclaim'd himself Emperor by their Assistance, and some considerable Officers then in *Rome*, upon the 27th Day of *October*. He was Son to old *Maximian* by *Eutropia*, an ordinary Woman of *Syria*, and Son-in-Law to *Galerius*; and was very popular among the Soldiers, whom for Recompence he allow'd to commit intolerable Outrages and Disorders in the City. This was some Surprize to *Constantine*, but a greater to *Galerius*, who with all speed sent *Severus* to suppress him, with an Army that had formerly serv'd under *Maximian*, and order'd him to march directly to *Rome*, knowing that those Soldiers who had tasted the Pleasures of that Place, wou'd endeavour both to preserve the City, and to make it their Head Quarters. *Maxentius* beginning to reflect upon the Boldness of his Attempt, and the approaching Danger, to strengthen his Interest, sent the Purple to his Father *Maximian*, who had liv'd in *Campania* ever since his Resignation of the Empire; and declar'd him now Emperor a second time. *Maximian*, who had resign'd his Dominions against his Inclinations, and was longing for a Change in the State of Affairs, accepted of it with great Satisfaction. In the mean Time *Severus* march'd with his Army, and in the following Year arriv'd at the very Walls of *Rome*; but his Soldiers considering against whom they were to fight, immediately abandon'd him; so that he was constrain'd to fly, and to shut himself up with a Handful of Men in *Ravenna*, to avoid old *Maximian* who had now re-assum'd the Empire, and was marching that Way. Finding that he cou'd not avoid being deliver'd up, he at length resign'd his Imperial Purple; but this Submission cou'd only purchase him an easie Death, which was by opening his Veins; which happen'd a little before the Month of *April*.

Maximian well knew the furious Temper of *Galerius*, and fearing that he might join with *Maximin*, and revenge this Defeat, fortify'd *Rome*; and having settled the principal Affairs, he march'd into *Gaul*, and to strengthen his Interest, married his youngest Daughter *Fausta* to *Constantine*, about the Month of *May*. In the mean Time *Galerius* gather'd together all his Troops,

Galerius enraged.

Maxentius sets up in Rome.

Maximian re-assumes the Empire.

A.D. 307.
Const. 1.

Severus slain.

Constantine marries Fausta.

Laſant. Eufeb. &c.

Troops; and in a great Rage march'd into *Italy* against *Maxentius*, fully resolving to ruin all the Inhabitants of *Rome*, and particularly to destroy the whole Body of the Senate. But he was soon stop't in his furious Career; for his own Soldiers, upon their near Approach to *Rome*, considering the Consequence of this unnatural War, began to desert, and were in a very staggering Condition. This threw him into such a terrible Fright, Galerius's Misfortune. that fearing the late Fate of *Severus*, he cast himself at his Soldiers Feet, and servilely begg'd, *That they would not deliver him up to his Enemies*; and then march'd back with such Fear and Consternation, that a small Body of Men wou'd have been sufficient to have ruin'd him. Infinite Ravages and Outrages were permitted by him, and committed by his Army in all Parts of *Italy* in their March; so that instead of being a *Roman* Emperor, he became the Plunderer of *Italy*, retiring back into his own Part and Division, after he had in a savage Manner destroy'd the whole Country. *Maxentius*, who at first made some Shew of Piety and Compassion to the Case of the *Christians*, after this Success, became more insolent both towards them and his other Subjects; abandoning himself to the most sensual Vices, and the most horrid and impure Actions; which in a short time brought him to the most oppressive Acts of Cruelty and Tyranny. And to compleat his Character, he afterwards added the detestable Arts of Magick; and other infernal Delusions; in the Exercise of which he became one of the most intolerable Oppressors that *Rome* ever knew. By the Assistance of his Army he maintain'd himself in his Usurpation, and kept *Rome* and *Italy* six Years; but he soon lost *Africk* to another Usurper nam'd *Alexander*, who set up for Emperor, and continu'd four Years under that Title. The Character of Maxentius.

Lassant.
Victor.

In the mean Time the restless *Maximian* made use of all Methods to regain his former Dignity and Authority, who, tho' he had a Share with his Son *Maxentius*, was no ways satisfy'd with it; but at his Return to *Rome* he endeavour'd to ruin him; and rais'd such Confusions and Mischiefs among the *Prætorian* Soldiers, that he caus'd himself to be driven out of *Rome*, almost as ignominiously as *Tarquin* had been of old. From hence he repair'd to *Galerius*, than at *Carnuntum*, knowing him to be his Son's inveterate Enemy. He pretended he came to concert with him some Things relating to the publick Good; but in Reality he hop'd under this Pretence of Reconciliation, to find Means to destroy him, and possess himself of his Share of the Empire, since he was now thrust out of his own. *Galerius* was at this Time busily employ'd in creating of an Emperor in the Room of *Severus* deceas'd; and this was *Licinius*, a particular Friend of his, originally the Son of a poor Labourer in *Dacia*, but a very politick and experienc'd Commander; and to give the greater Authority to the Choice, old *Diocletian* was sent for, and was present at the Solemnity. *Maximian* was very urgent with his old Partner to re-assume the Empire; but nothing cou'd move *Diocletian*, who made Answer, *If he could see the Quiet he enjoy'd at Salona, and the Cabbages he had planted with his own Hands, he wou'd be sensible that he was not to be tempted to so great a Trouble.* *Licinius* was created in the Month of November, and tho' he had the Concurrency of *Diocletian*, yet *Maximin* in the East resented it extreamly, and wou'd neither be contented any longer with the Title of *Cæsar*, nor allow *Licinius* the Precedence: Upon which *Galerius* sent many Messengers to induce him to submit to this Order; but *Maximin* wou'd neither yield to his Entreaties nor his Commands. *Galerius* finding nothing wou'd prevail, resolv'd to put an End to this second Rank of Dignity, and so extinguish the Title of *Cæsar*; therefore, as he declar'd himself and *Licinius* the proper Emperors, so he gave to *Maxentius* and *Constantine* the Title of *Sons of the*

Emperors;

Emperors, and quite excluded *Maximin*. But hearing shortly after that *Maximin* had boldly assum'd the Title of *Augustus*, he also gave the same Title to *Constantine* and *Maxentius*.

The Character
of Maximin.

Maximin having made himself Emperor of the *East*, and having a powerful Army, soon discover'd himself in his proper Colours, and shew'd that he was a thorow-pac'd Tyrant; as well in respect to his Subjects in general, as to the *Christians* in particular. In all Respects he nearly resembled *Maxentius* at *Rome*, and even surpass'd him in Impieties. He was vastly timorous and superstitious, and an extraordinary Favourer of the Impostors about Idols and Dæmons; and he presum'd not to stir or act in any Affair without Divinations and Responses of Oracles; so that Magicians and Inchanters were by him promoted to the highest Places of Honour. Upon which

His Cruelties
to the Christi-
ans.

Account, he us'd his utmost Endeavours to revive declining *Paganism*, and impos'd a more severe and cruel Persecution upon the *Christians* than the former Emperors had done. In the preceding Year, and fourth of the Persecution, he went to *Cæsarea* and *Palestine*, there to celebrate his Birth-Day in *December*, which was done with great Variety of *Paganish* Shews and Spectacles. But all had been nothing, if the *Christians* had not born a Share in the Triumphs of that Day. Accordingly *Agapius*, who had been before sentenc'd to the wild Beasts, was brought forth into the Amphitheatre, and being invincible to all Perswasions, was deliver'd over to the Mercy of a She-Bear, who only left him so much Life, as to be able to survive till the next Day, when with Stones ty'd to his Feet, he was thrown into the Sea.

Pamphilus
tortur'd and
imprison'd.

Not long after, in the fifth and present Year of the Persecution, *Eusebius's* dear Friend *Pamphilus* was apprehended, and brought before *Urbanus* the President, who endeavour'd to turn him by all the Arts of Insinuation and Terror; but all in vain. The Martyr remain'd immoveable, and generously despis'd his Threatnings, which so enrag'd the Governor, that he commanded him to be put to the acutest Tortures; and when they had more than once rak'd his Sides, and torn off his Flesh with Iron Pincers, he was sent to keep Company with the other Confessors in Prison, the Governor himself being immediately after disgracefully turn'd out of his Office, and with Shame enough condemn'd to Death by the Emperor. But not all the Misery and Torment *Pamphilus* endur'd, cou'd fright *Eusebius* from his Friend: He visited him in Prison, and diligently assisted him in his Occasions, and during his two Years Imprisonment they mutually employ'd

A.D. 308.
Const. 3.
His Works.

their Time to great and useful Purposes. And as formerly they had published the *Greek* Translation of the *Septuagint*, taken out of *Origen's Hexapla*, for the Use of the *Palestine* Churches; so now they compos'd an elaborate Apology in Defence of *Origen*, to vindicate him from those rude Censures and Reflections which the hasty and indiscreet Zeal of some had cast upon his Memory. About this Time *Marcellus* a *Roman*, and Son of

Marcellus, the
29th Bishop
of Rome.

Benedict, was made Bishop of *Rome* on the 18th Day of *February*, after a Vacancy in the See of three Years, three Months, and twenty five Days. He held this Dignity one Year and almost eight Months, and was the 29th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Maximian's
Treachery,

The impatient *Maximian* still finding his Projects fruitless, withdrew himself again into *Gaul*, with Designs no less wicked than the former; for tho' both *Constantine* and his Father had married two of his Daughters, he plotted against his Life; and in order to effect it, laid aside his Imperial Habit. The *Franks* were then in Arms; so that *Constantine* was obliged to march against them; but his Father-in-Law perswaded him that Part of his Army would be sufficient for that War; all with a Design to have the rest of his Army in his own Power, and that *Constantine* for want of Soldiers might be overwhelm'd by the *Franks*. He was easily perswaded by one,

whose

whose long Experience gave Authority to his Advices; so after a few Days, when *Maximian* believ'd his Son-in-law was engag'd among the *Barbarians*, he again assum'd the Purple, brake in upon the publick Treasury, distributed large Sums among the Soldiers, and gave out false Reports concerning *Constantine*. But all was soon turn'd upon him; for *Constantine* receiving Notice of his Actions, return'd with incredible Expedition, so that *Maximian* was surpriz'd in his new Usurpation, and also abandon'd by the Soldiery, upon which he fled to *Marseilles*, and shut himself up there. *Constantine* soon follow'd him, and invested the Place, and having demanded a Personal Conference from the Walls, he calmly ask'd him, *What he himself had done, and what could push on Maximian to act so indecently as he had done?* The other answering him very scurrilously, those about him set open the Gates to *Constantine's* Soldiers; so that this rebellious Emperor, and treacherous Father-in-law, was now in *Constantine's* Power, who satisfy'd himself with laying his Crimes before him, and reprimanding him, stript him of his Imperial Purple; but carried his Resentments no further, leaving him both his Life and his Liberty. And Defeat.

Euseb.
&c.

This was the sixth Year of the Persecution, which was still carried on with the most imaginable Fury by *Maximin* in the *East*, who issu'd out new Edicts in every Province, commanding that all the decay'd Idol Temples shou'd be immediately repair'd; That all Persons, Men, Women, Servants, and young Children, should be compell'd to do Sacrifice, and by all Methods forc'd to eat Part of the Flesh that had been offer'd; and that all Provisions expos'd to Sale in the Markets shou'd be defil'd with such Things as had been sacrificed. These Things encreas'd the Troubles and Miseries of the *Christians*, which prov'd so vast and prodigious, that many of the *Gentiles* themselves cou'd but condemn the Barbarities of the Emperor and many of his Officers. *Eusebius* has given a particular Account of the intolerable Cruelties practis'd in *Palestine* by the Governor *Firmilian*, who succeeded *Urbanus*; and of the Martyrdoms of two famous Virgins *Valentina* and *Thea*, with *Paul*, *Antoninus*, *Zebina*, *Germanus*; and many others; for which, he assures us, the Stones and senseless Matter miraculously wept, to reprove the barbarous and unmerciful Disposition of Men. The Persecution still rages in the East.

In the following Year, which was the seventh of the Persecution, his dear A. D. 309. Friend *Pamphilus*, who had been two Years a Prisoner, was brought forth Const. 2. with his Companions. The Judge knowing *Pamphilus* to be of an invincible Constancy and Resolution, only ask'd, *Whether he would yet comply*; and having received both from him and his Companions a flat Denial, Sentence of Death was pass'd upon them. But between Sentence and Execution, *Pamphilus's* Servant *Porphyrius* interpos'd, a young Man of good Parts and Learning, not above eighteen Years of Age, who boldly requested that the Bodies of the Dead might receive decent Burial. But he paid dear for his forward Zeal, the Tormentors being commanded to exercise all their Faculties upon him, who rak'd off his Flesh till they had laid bare the most inward Recesses of his Body, all which he endur'd with incomparable Patience; after which, being order'd to be burnt in a slow Fire, he suck'd in the Flames at a Distance, entertaining his Friends in the Midst of his Torments with a most serene undisturb'd Mind, till his Soul mounted up, leading his Master the Way to Heaven, who shortly after followed him with his Companions. But the Rage of their Enemies dy'd not with them, the Governor commanding their Dead Bodies to be kept by a military Guard for four Days, that they might remain a Prey to wild Beasts; but when neither Birds nor Beasts came near to touch them, they were permitted to be decently interr'd. *Eusebius* thus de- Pamphilus suffers.

depriv'd of his dear Companion, withdrew himself from *Cæsarea*, and retired into *Ægypt*, where he found the Persecution so far from abating, that it encreased together with the Heat of the Climate, especially in the Parts about *Thebais*, where he tells us, he daily beheld the most dismal and deplorable Spectacles, and such Numbers executed, that the very Edges of the *Pagan* Swords were dull'd, and the Tormentors themselves, tho' relieving one another, tired out. All which Time they discovered not only the highest Constancy, but the most impatient Desire of Martyrdom, Sentence being no sooner past upon the first, but others immediately crowded up to the Tribunal, confessing themselves *Christians*. During his Residence in these Parts, *Eusebius* was seized and thrown into Prison; but how long he remained there, or by what means he was delivered thence, we have no certain Account.

Tho' in the Western Parts of the Empire the *Christians* had Peace, yet Rome was not exempt, which sufficiently felt the Cruelties of the Tyrant *Maxentius*, who not only oppressed the *Christians*, but also condemned *Marcellus* Bishop of *Rome* to keep Beasts in a Stable, and then banished him on *October* the 7th, after he had held this Bishoprick one Year, seven Months and twenty Days. After a Vacancy of about seven Months, about *April* in the following Year 310, he was succeeded by *Eusebius* the Son of a *Grecian* Physician, who suffered under this Tyrant about four or five Months after, and was the 30th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. After his Death there was a Vacancy in the See of *Rome* of above nine Months.

VI. The Persecution having continued about seven or eight Years, God thought fit to abate it in the middle Parts of the Empire, as it had been before in the *West*; and as he had chastized his Servants, he began now to punish the great Persecutors with untimely and miserable Deaths. These Persecutors were *Diocletian*, *Maximian*, *Galerius*, *Maximin* and *Maxentius*; who were all Enemies to Morality as well as *Christianity*. The first that fell was the wicked *Maximian*, who having lost the Dignity of an Emperor, and the Regard due to a Son-in-law, proceeded to new Conspiracies against *Constantine*, and endeavoured to corrupt his own Daughter *Fausta* to murder her Husband; all which being discovered by her, and all his impious Designs detected, *Constantine* could not safely allow him any greater Mercy than to permit him to chuse his own Death, which *Lactantius* tells us, was hanging: A Death sufficiently ignominious for one who had governed the *Roman* Empire near twenty Years with great Glory and Reputation. But the Hand of Heaven was more visible and signal in the Punishment of that grand Promoter of the Persecution *Galerius*, who in the Midst of his vast and nefarious Projects, was visited by an incurable and intolerable Disease. It began with an Impostume and Ulcer bred in his secret Parts, and a *Fistula in ano*, which spread after an unheard-of Manner, and entered into his inmost Bowels; and tho' the Cancer encreased slowly and gradually, yet it puzzled all the Arts of the most excellent Physicians and Surgeons. And while all humane Means became ineffectual, Recourse was had to the *Pagan* Gods, and Prayers were made to *Æsculapius* and *Apollo* for his Recovery; and some Relief was pretended to have come from the latter. But he grew still worse and worse, and his Death seemed very near; for the Ulcer had consumed all the Bottom of his Belly, his Bowels were laid open, and daily rotting, and his Buttocks were over-run with Putrefaction. Some bold, but unhappy Physicians, would not desist; and tho' they had no Hopes of Success, yet they still tried new Remedies; which drove the Evil inwards, even through his Bones to

the very Marrow, so that Worms began to breed within him. The Stench that came from him was so noysome, that it was perceiv'd, not only over all the Palace, but in the very City likewise; and the Passages of his Urine and Excrements were now mixt, all the Membranes being corroded that separated them. He was devour'd by Vermin, and the whole Mass of his Body was turn'd into an universal Rottenness. Some living Creatures, and others that were boiled, were applied to the putrefied Parts, to try if the Heat would draw out the Vermine; and this indeed opened a vast Hive of them; yet a second Impostumation discovered a more prodigious Swarm, so that his Bowels seem'd to dissolve all into Worms. A Dropsie joined to all these Ills, did monstrously disfigure his Body: All the upper Parts were quite exhausted, and dried like a meer Skeleton covered with a dead Skin; but at the same time all his lower Parts were swelled up like Bladders; so that the Shape of his Feet was scarce to be perceiv'd. With all these he had insupportable Pains and Torments, greater than he had inflicted upon the *Christians*, which caused him frequently to bellow out like a wounded Bull; and he often endeavoured to kill himself, and caused several of his Physicians to be slain, because their Medicines were ineffectual.

Lactant.
Ensch.

In all this dreadful Misery, *Galerius* languish'd a full Year; when at A.D. 312. length his Conscience was awaken'd, and he was forced to give Praise, and Const. 2. make Confession to the Supreme God: So that in the Intervals of his Torments, he often cried out, *That he would re-build the Church of Nicomedia, and that he would repair the Mischiefs he had done to the Christians.* Being in his last Agonies, and having consulted *Constantine* and *Licinius*, he published this following Edict in his and their Names. *A-* His Edicts in
mong our other Cares for the Advantage of the Publick, one was to reduce all favour of the
to the observation of the ancient Laws and constant Discipline of the Ro-
mans; and particularly to oblige the Christians, who had forsaken the Re-
ligion of their Fathers, to return to a better Mind. Having observed that
they, moved by their own Reasons, had been guilty of a stiff and obstinate A-
bandoning the Sanctions of their Ancestors; and that according to their
different Humours, they were framing new Laws, by which they might go-
vern themselves, and were falling into Divisions, and forming separate Assem-
lies. Upon which we issu'd out our Edicts, obliging them to return back to
their first Institutions, which had good Effects upon many; but still great
Numbers continu'd firm to their Rules; and as on one side they did not
offer a due Worship to the Gods, so on the other side they did not adore the
God of the Christians. We therefore having Regard to all these Things, and
being mov'd by our Princely Compassion, and our constant Clemency towards all
Men, have thought fit to extend this our Grace and Indulgence even to the Chri-
stians: And therefore we do not only allow them to continue in their Religion, but
permit them to hold Assemblies for their Worship; provided they act nothing
contrary to their establish'd Discipline. In a particular Rescript we will sig-
nifie our Pleasure to our Judges for their Direction. In the mean Time we ex-
pect that the Christians, in return to this our Favour, shall supplicate their
God for our Health, and the Prosperity of the Common-wealth; so that they
may still hope to enjoy our Protection in their respective Habitations. This E-
dict was published in *Nicomedia*, in the last of *April*, where the Prison-Doors
were set open, and *Donatus*, with many other *Christians*, set at Liberty.
Yet all this did not avert the Judgments of God from *Galerius*; his Putrefa-
ction encreas'd, till it quite wasted his whole Substance; so that a few Days
after the Publication of his Edict he expired, having recommended his He dies mise-
Wife and Son to *Licinius*, and put them into his Hands. This was the rably.
ferable End of that great Persecutor *Galerius*, after an impious Reign of a
little above six Years, since the Resignation of *Diocletian*. At his Death he
left

left the Empire divided among four; *Constantine* Emperor of *Gaul, Spain, Britain* and *Germany*; *Licinius* his Successor, Emperor of the Provinces of *Illyricum, Greece, and Asia Minor*; *Maximin, Caesar*, but since called Emperor of *Ægypt* and the *East*; and *Maxentius*, Usurper, but since called Emperor of *Italy* and *Africk*, tho' the latter was posselt by another Usurper named *Alexander*.

Maximin enlarges his Dominions.

His Superstition and Tyranny.

Upon the News of the Death of *Galerius*, the Tyrant *Maximin* in the *East* us'd all possible Expedition to enlarge his own Dominions, and in a short time possess'd himself of *Asia* and *Bitthynia*, which now belonged to *Licinius*. This Success so swell'd his Mind, that he became a more severe Oppressor of his Subjects and a more cruel Persecutor of the *Christians* than before. That he might restore declining *Paganism*, he commanded new Temples to be erected in every City, and others with all Diligence to be repair'd. He constituted great Numbers of Priests for the Idols, and over them he appointed a Chief-Priest for every Province; which were distinguish'd not only by their rich Habits, like the chief Officers of the Court, but also by a military Guard of a considerable Body of Men. That *Paganism* might be universal, *Maximin* commanded all the Meat sold in Markets to be first offered to Idols, or to pass through some Rites of Idolatry, so that none could eat of it, without being in some manner or other polluted with those Abominations. Besides, he proceeded to the Commission of all kinds of lewd and extravagant Actions, pillag'd his Provinces with unreasonable Taxes and Impositions, and became an insupportable Burthen to Persons of all Degrees and Professions. In all his impious Practices he succeeded according to his Wishes, only in those against the *Christians* he was daily defeated; for they continually despised his Fires and Swords, his Racks and Engines, his Tortures and wild Beasts; and whilst he endeavour'd to destroy the Sacred Scriptures, they retain'd them in their Souls, triumph'd and sung Hallelujah's out of them in the midst of the Flames. Other *Christians*, to whom he pretended to shew Mercy, had their Eyes bor'd out, and some their Hands, or Feet, or their Noses and Ears, cut off, as Marks of Infamy; which they look'd upon as Scars more honourable than those of the greatest Commanders. Among the many that suffer'd Death, *Lucian* a renowned Presbyter of *Antioch*, was brought to *Nicomedia*, and having made an Apology for his Religion in the Presence of the Emperor, he was committed to Prison, and then executed. Many Bishops in the *East* also suffer'd, among whom was the celebrated *Peter* Bishop of *Alexandria*, who was beheaded after he had gloriously perform'd the Duty of the See about eleven Years. Upon his Death there was a Vacancy in the Bishoprick for above a Year. In the same Year, after a Vacancy of about nine Months, *Miltiades*, or *Melchiades*, succeeded in the Bishoprick of *Rome*; he continued about two Years and an half in the See, and was the 31st Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Peter of Alexandria suffers.

Miltiades, the 31st Bishop of Rome.

In this Year *Alexander*, after four Years Usurpation of *Africk*, was subdued, and the Province reduc'd to the Power of *Maxentius* at *Rome*. For a considerable Space *Africk* and the Western Parts of the Empire had been freed from Persecution; but now great Disturbances of another Nature began to arise in the Church of *Carthage*, which afterwards prov'd a vast Mischiefe to the Church in general. They began soon after the Death of *Mensurius* Bishop of *Carthage*, when several Persons desiring to succeed in his See, assembled the neighbouring Bishops to ordain a Bishop of *Carthage*, without citing thither the Bishops of *Numidia*, as had been usual in such Cases. The Design of these Persons did not succeed according to their Intentions; for not one of them was chosen Bishop, but another Person nam'd *Cacilian*, Arch-deacon of *Carthage*, who was ordain'd by *Felix* Bishop of *Aptungis*. The Bishops of *Numidia* being offended at their being slighted, and not call'd to this

Engr. Lallart.

Optat. St. Ang.

this Ordination, and being solicited by some Enemies of *Cæcilian*, repaired this Year to *Carthage*, to the Number of Seventy. They durst not enter into the Church where *Cæcilian* had Possession; but being receiv'd by those who call'd them, they cited him to appear before them, and defend himself. This Bishop undauntedly reply'd, *That if there were any Proofs against him, the Accuser might appear and produce them*; but his Enemies having nothing personal to object against him, accus'd *Felix* who had ordain'd him, of being a *Traditor* in the late Persecution, and therefore incapable of bestowing a valid Ordination upon him. *Cæcilian* either mistrusting the Innocence of *Felix*, or unwilling to enter upon this Controversie, made Answer to his Enemies, *That if Felix had not conferr'd upon him Episcopal Orders, he submitted to be ordain'd by them a second Time*. Upon which, *Purpurius* Bishop of *Limata*, a subtle Projector, advis'd those of his Party, to make a Shew of accepting this Proposition, and when *Cæcilian* shou'd come to receive Ordination, instead of laying Hands on him, they should put him under the Censure of Penance; which Advice had been executed, had not *Cæcilian* been detain'd by his Friends, who wou'd not suffer him to trust himself to the Fury of his Enemies. Upon his not appearing, the Bishops of *Numidia* condemn'd him, and ordain'd *Majorinus* in his Room, alledging three Reasons for the Deprivation of *Cæcilian*: First, because he refused to appear before the Council; Secondly, because he had been ordain'd by *Traditors*; and Thirdly, because being Arch-Deacon, say they, he had hinder'd the carrying Victuals to the Martyrs in Prison. After the Bishops had severally pronounc'd their Sentences against *Cæcilian*, and ordain'd *Majorinus* Bishop of *Carthage*, they sent a circular Letter to all the Bishops of *Africa*; exhorting them to separate themselves from the Communion of *Cæcilian*. But notwithstanding this Letter, and all their Endeavours, *Cæcilian* continu'd in his See, and in Communion with a great Part of the Bishops of *Africa*, and with all the other Bishops of the World; who looking upon the Proceedings against him as violent and unjust, declared themselves in his Favour, and against the *Numidians*, who had now made a Schism in the Church. This was the Beginning of the famous Schism and Faction of the *Donatists*, which for a long time caus'd such great Disturbances in the Church.

The pretended Council of Carthage.

The Beginning of the Donatists.

Euseb. &c.

V. A great Part of the *Roman* Empire now lay under intolerable Miseries and Afflictions, as Famines, Pestilences and such like Calamities; and likewise the horrid Cruelties and Oppressions of the two Tyrants *Maximin* in the *East*, and *Maxentius* in *Rome*. The Insolencies and Outrages of the latter came daily to the Ears of *Constantine* in *Gaul*, whom God had now design'd for a glorious Deliverer, and a noble Triumpher in his Cause. This great Man being solicited by an Embassy sent to him by the Senate and People of *Rome*, took up a Resolution worthy of so generous a Mind, to march against *Maxentius*, and free the City from the Tyrannies and Extravagancies of that Usurper. Accordingly, having taken upon him the Title of *Magnus*, in the latter End of the Year 311, he entred *Italy* with an Army of about 90000 Foot and 8000 Horse; and in the following Year against all Opposition he advanc'd almost up to the Walls of *Rome*. Not long after his ingaging in this Expedition, like a good and prudent Man, he began to consider of some Assistance beyond the meer Strength and Courage of his Forces; and knowing that there was great Variety of Deities at that Time ador'd in the World, his first Care was to learn which of these to fix upon, and implore as his Protector and tutelar Guardian. He observ'd the fatal Miscarriages of his Predecessors, who had violently stood up for the Multiplicity of Gods, had repos'd entire Confidence in their Assistance, and courted their Favour by all the formal

The Beginning of Constantine's great Attempts.

A.D. 312. Const. 7.

His Religious Care.

and fond Rites of Worship; that notwithstanding their Zeal, their Wars had been generally unprosperous, and their Ends unfortunate and untimely: On the contrary, That his Father had acknowledged and adored one only God, and him the supreme Governor of the World, who had wonderfully prosper'd his Undertakings, and given him many illustrious Instances of a Divine Power and Goodness, through the whole Series of his Life. These Considerations made him resolve to lay aside the vulgar Deities, by which the World had been so long impos'd upon, and to adhere only to the God of his Father; to whom therefore he humbly address'd himself, beseeching him to make himself known to him, and to effectually assist him in this Expedition. And Heaven heard his Prayer, and answer'd it in a Manner so surprising and miraculous, that *Eusebius*, who relates the History, acknowledges, that it would not have been credible, if he had not receiv'd it from the Emperor's own Mouth, who publickly and solemnly ratify'd the Truth of it with his Oath. The Army being near *Rome*, and the Emperor employ'd in these devout Ejaculations, near the 27th Day of *October*, and the Sun declining about three a-clock in the Afternoon, there suddenly appear'd a Pillar of Light in the Heavens in the Fashion of a Cross, with this plain Inscription on or about it, ΤΟΥΤΟ ΝΙΚΑ, *In this overcome*. *Constantine* was not a little surpriz'd at this strange Spectacle, as also were the whole Army that beheld it; and the Officers and Commanders, prompted by the *Augurs* and *Aruspices*, look'd upon it as an inauspicious Omen, portending an unfortunate Expedition. The Emperor himself knew not what use to make of it, till at Night our blessed Saviour appear'd to him in a Vision with the Cross in his Hand, which he had shew'd him the Day before, commanding him to make a Royal Standard like that which he had seen in the Heavens, and cause it to be continually carry'd before him in Wars, as an Ensign both of Victory and Safety.

He is directed
by a miracu-
lous Appear-
ance.

Early in the next Morning, *Constantine* inform'd his Friends what had hap-<sup>Ensb.
&c.</sup> pened, and sending immediately for Workmen, fate down by them, and describ'd to them the Form of the Standard, which he commanded them to make with the most exquisite Art and Magnificence; and accordingly they made it after this manner: A long Spear plated over with Gold, with a traverse Piece at the Top a little oblique, in the Fashion of a Cross; to which Cross-piece was fastned a four-square Curtain of Purple, embroider'd and beset with Gold and precious Stones, which reflected a most amazing Lustre, and towards the Top of it were pictur'd the Emperor in the Midst of his two Sons. On the Top of the Shaft above the Cross stood a Crown overlaid with Gold and Jewels, within which was placed the sacred Symbol, namely the two first Letters of Christ's Name in *Greek*, X and P, the one being struck through the other thus X This Device he afterwards wore in his Shields, as not only

He makes a
Standard ac-
cordingly.

appears from *Eusebius*, but also from the Coins extant at this Day. This Imperial Standard in all his Wars was carry'd before him; and in Imitation of this he caus'd Banners, which they call'd *Labara*, to be made for the rest of this Army, which were continu'd by his *Christian* Successors, tho' not always in the exact Form. The *Pagan* Writers make no express Mention of the famous Apparition of the Cross, as it is natural to expect from them: But they confess and acknowledge, that it was a current and uncontradicted Report in the Mouths of all, that before this Emperor's great Engagement, an Army in the Air was seen to come down from Heaven, Persons of great Strength and Stature, with vigorous and cheerful Looks, and bright, flaming Armour, who were heard to say, *We seek for Constantine, we are come to assist him*; as the *Heathen* Orator assures us

us in that very Oration, wherein he congratulated the Victory. *Constantine* had an extraordinary Curiosity to be further instructed in these Divine Significations; and therefore calling for some *Christian* Bishops, demanded of them, *Who this God was, and what was meant by this Sign?* They inform'd him, *That the Person who had done this, was the only begotten Son of the only true God; the Sign that appeared to him, was the Symbol of Immortality, and the Trophy of that Victory which this God, while he was upon Earth, had gained over Death:* After which, they explain'd to him the Reasons of his coming down from Heaven, and the State of his Incarnation, and undertaking the Cause of lost Mankind. He heard their Discourses with singular Pleasure and Satisfaction, but kept himself upon the Reserve, like a wary and politick Man, not yielding too much at first: He often compar'd the Heavenly Vision with what they had discours'd to him upon that Argument, and the more he did so, the greater Satisfaction he receiv'd; not doubting but that in due time God would more perfectly discover these Things to him; in order to which, he resolv'd at leisure Hours to peruse the Holy Scriptures. But in this he kept his Thoughts to himself, till he might with all Safety declare them publickly to the World.

Euseb.
Lactant.
Zosim.

Furnish'd with these pious Resolutions, *Constantine* proceeded with all the Skill and Courage of an excellent Commander. In the mean Time *Maxentius* in *Rome* had abandon'd himself to Ease and Luxury, as well as Charms and Inchantments, dividing his Hours between Pleasure and Superstition. He never went out of the Walls of the City, and seldom out of the Palace; so extremely idle and unactive, that to remove into the *Salustian* Gardens, tho' to enjoy a fresh Scene of Pleasure, was accounted a Journey and an Expedition, as a certain Orator justly reflects upon him. But *Constantine* now approaching, he saw that he must of necessity leave the City, and meet him; and therefore he plied the Altars with various Sacrifices, and commanded the *Sibylline* Oracles to be search'd; from which the Answer brought him, was, *That that Day the great Enemy of Rome should perish;* all which he understood of *Constantine*, and apply'd the Success to himself, and the rather because it was then his Birth-Day. Thus, putting all Things in the best Posture, he quitted the City, and came out against *Constantine* with a far more numerous Army, consisting of 170000 Foot and 18000 Horse, a great Part of whom being *Romans* and *Italians*, and having so severely felt of his Tyranny, desired nothing more than to see him fall at his Enemies Feet. However, the Engagement was fierce and bloody, till Victory having hover'd for some Space, rested on *Constantine's* Side; for the Enemy's Cavalry being routed, the whole Army fled, and hoping to escape the nearest Way by a Bridge of Boats which *Maxentius* had built over the *Tyber*, and had contriv'd it with secret Springs and Engines to drown *Constantine* if he pass'd that Way, were caught in their own Snare, and fell into the Pit they had digged for others: For the Engines giving way, the Boats parted, and over-press'd with the Weight of the Company, sunk to the Bottom of the River, and *Maxentius* himself along with them, whose Body being found, his Head was stricken off, and carry'd triumphantly upon a Pole before the Army. And this was the deserved End of an impious Tyrant and bloody Persecuter, after he had usurp'd and possess'd a great Part of the *Roman* Empire for a little above six Years.

Euseb.
Lactant.
&c.

Constantine having obtain'd this compleat Victory, made a triumphant Entry into the City, being met by the Senate, Nobility, and infinite Throngs of People, whose chearful Faces, and loud Acclamations sufficiently testify'd the Sense they had of their great Deliverance, publickly styling him *Their Saviour, Redeemer, and Author of their Happiness.* But

Constantine wou'd attribute nothing to his own Power and Policy, but all to the Bounty of Heaven; therefore the first Thing he did, was to set up a standing Monument of his Gratitude to that God, by whose Assistance he had gain'd the Victory, which he did by erecting a Statue to him in the most conspicuous Part of the City, holding in his Hand a long Spear in Form of a Cross, with the same Inscription he had seen in the Heavens, and also another Inscription in the Basis, intimating, 'That under the Influence of that victorious Cross he had delivered the City of Rome from the Yoke of Tyrannical Power, and had restored to the Senate and People their ancient Splendor and Glory. Several other Monuments with Inscriptions were erected for him, of which Remains are still to be found among the Antiquities of Rome, particularly at the Foot of Mount Palatine, a triumphal Arch, whereon this great Deliverance is acknowledg'd to have been wrought 'by the Impulse and Assistance of God, as well as the Courage and Puissance of Constantine. From this Year began that noted *Æra* or Period of Time call'd *The INDICTION*; and about this Time, we are assured, that *Constantine* commanded by publick Edict, that no Man for the future should suffer the Death of the Cross, which till now was look'd upon as the most ignominious of all others. Having settled Affairs at Rome, and endear'd himself to all sorts of Persons, to shew himself grateful for the Benefit he receiv'd, he gradually and more openly declar'd himself for the *Christians*; and this Year he and his Colleague *Licinius* publish'd the first Law in favour of them, and sent a Copy of it to *Maximin* in the East, declaring their miraculous Progress, and expecting that he should follow their Example. This made *Maximin* extreamly uneasie, who being neither willing to grant, nor yet daring to deny their Desires, suppress their Edict, and directed a Rescript to *Sabinus*, 'Setting forth the Care and Pains his Predecessors *Diocletian* and *Maximian* had used to secure their Religion against the Incroachments of *Christianity*; that at his coming last Year to *Nicomedia*, he had been sollicitated both there and in other Places, that no *Christian* might be suffered to inhabit their City: However, his Pleasure was, that the Governors of Provinces should use no Severity against the *Christians*, but treat them with all Mildness and Moderation, and try by such Methods to reduce them to the Worship of the Gods, which if any would hearken to, they shou'd be most readily receiv'd; but if they had rather persist in their own Religion, they should be left to their own Freedom. This Rescript, as it was extorted, so it was so straightened, that it lost most of its Effect. The *Christians* knew the Zeal and Fierceness of this Man's Temper too well to trust him, no Provision being made in it for their Churches, but only a general Indemnity from Trouble; they durst neither build Churches nor hold publick Assemblies, nor for the present safely profess themselves *Christians*, but kept upon their Guard, waiting for a more fit and favourable Season. In these Times the See of *Alexandria* being vacant somewhat above a Year, *Achillas* was made Bishop of the Place, who held this Dignity not above five Months before he died, and was succeeded in the Year 313 by the celebrated *Alexander*, who worthily fill'd the See about 13 Years, and was the 18th Bishop of *Alexandria* after the Evangelist St. Mark.

The Indiction begins.

The first Law publish'd for the Christians.

Maximin unwillingly complies.

Alexander the 19th Bishop of Alexandria.

In the mean Time *Constantine* daily proceeded in his Kindnesses to the *Christians*, received their Bishops with all due Honour and Respect, taking them with him in his Journeys, and often entertaining them at his own Table. All which the *Pagans* beheld with an envious and malignant Eye, as what portended the fatal Declension, if not the final Destruction of their Religion. This was no small Concern to *Maximin* in the East or even to old *Diocletian*, who liv'd long enough to see all his former great and deep Designs blast-

Ensch. LaBar.

blasted and ruined. But what most nearly affected him, was *Constantine's* Orders to pull down all the several Pictures and Statues of old *Maximian*. Now *Diocletian's* Statues and his being always coupled together, the Disgrace of the one drew that of the other after it. *Diocletian* seeing this Affront put upon his Statues, which no Emperor before him had ever seen in his own Time, and being overprest with a Load of Grief and Guilt, he resolv'd to put an End to his Unquietness. The Hand of Heaven began now to be visibly upon him; so that he was in a perpetual Uneasiness, and could neither eat nor sleep; but was heard to sigh and groan continually, and was often seen in Tears, sometimes tumbling on the Bed, and other times on the Ground. Thus he who had governed the World with no small Reputation above twenty Years, was now so dejected, dispirited and mortify'd, that he dy'd partly of Hunger, and partly through Anguish and Madness. This hapned on the 3d Day of *December* 312, above seven Years after his Resignation of the Empire, and in the 68th Year of his Age. Diocletian afflicted.

Euseb.
Lactant.
Zosim.

VI. Thus prosperous was the State of *Christianity*, and now nothing obstructed its Progress and full Possession of the World, but the Power of *Maximin* in the *East*. *Constantine*, to carry on the great Work, thought it convenient to strengthen his Alliance with *Licinius*, and to give him his Sister *Constantia* in Marriage; and having settled the Affairs of *Rome*, he departed for *Milan* in the Beginning of this Year, where the Nuptials were solemnized. In this City in the Month of *March*, the two Emperors issu'd out several Laws and Edicts in favour of the *Christians*, to restore them to their former Estates, to grant them new Privileges, to exempt the Clergy from all Civil and Secular Offices, which had hitherto been a severe Oppression to them, with many other Advantages of the like Nature. These Things were a dreadful Mortification to the *Gentiles*, who were still more confirm'd in their Fears and Apprehensions, when they saw that *Constantine* neglected the Celebration of the *Grand Secular Games*, which according to the usual Course, were to have been solemniz'd this Year. These Games were wont to be kept for three Days and Nights with uncommon Magnificence and Devotion, with numerous and pompous Sacrifices, peculiar and appropriated Hymns, and a long Train of other Paganish Ceremonies. Therefore the Emperor's Neglect of these solemn Acts occasion'd a severe Censure from the *Gentiles*, who not only look'd upon it as an Argument of his Aversion to their Religion, but exclaim'd against it as pernicious to the State, and that which drew down the Vengeance of the Gods upon it. A.D. 313.
Const. 7.
Constantia married to Licinius.
Several Laws in favour of the Christians.

Lactant.

In the mean Time *Maximin* accounting it a Dishonour to be inferior to *Constantine* and *Licinius*, made all possible Preparations, and march'd with his Army out of *Syria* during the Winter Season; and having harraß'd his Army with long Marches, he arriv'd at *Bithynia*. The Season was so severe, and the Ways made so deep by Snow and Rains, that partly with Cold and partly with hard Labour, he lost all or most of his Horse; so that wherever he march'd, he might have been trac'd by them; which was a very ill Omen to his Men. Nor did he stop within his own Limits, but having cross'd the Straits at *Thrace*, he sat down before *Byzantium*; where being a Garrison belonging to *Licinius*, he study'd first to corrupt the Soldiers by Presents and Promises, and then to terrifie them by Threatnings; but neither the one nor the other were effectual, till Time and Want of Succours oblig'd them to surrender. From thence he advanc'd to *Heraclea* and *Perinthus*, where he understood that *Licinius* was coming down to oppose him, and was got as far as *Adrianople*. *Licinius* had drawn together what Forces his short Time wou'd permit, and march'd towards *Maximin* with Design rather to stop his Progress, than to engage in any Action; for, as he did not in-

Maximin marches against Licinius.

Licinius in-
structed by an
Angel.

intend to fight, so he had no Prospect of Victory, since he had not now above 30000 Men, and *Maximin* was at the Head of an Army of 70000 Men. While the two Armies were so near each other, that it was natural to expect a speedy Decision on the Enemy's Side, *Maximin* made a Vow to *Jupiter*, That if he got the Victory, he would utterly extinguish the very Name of a Christian. On the other Side, an Angel appear'd to *Licinius* in his Sleep, and order'd him to rise immediately, and joyn with his whole Army in calling upon the great God, promising him an assur'd Victory upon his Performance. At the same time, he dreamt that after this he arose, and that the Angel dictated to him the very Words he should use in his Prayer. Assoon as he was awake, he call'd for one of his Secretaries, and order'd him to write down the Words as following, ' We pray to thee, O great God; we pray to thee, O holy God; we commit the Justice of our Cause to thee; we commit our Lives to thee; we commit this our Empire to thee. It is by thee that we live; our Conquests and our Happiness proceed from thee: O thou great and good God, hear our Prayers; we stretch out our Hands to thee: Hear us therefore, thou holy and great God. Many Copies were immediately made of this Prayer, which were sent about to all the Officers, who were required to make their Soldiers get it by heart. This highly rais'd the Courage of the whole Army, who now look'd upon the Victory as certain, since it was foretold in so uncommon and divine a Manner.

Licinius de-
feats Maximin.

Maximin confiding in his Numbers and his Gods, resolv'd to give Battle before the first of *May*, which was the Anniversary of his coming to the Empire, that he might celebrate that Day with greater Pomp, when he had defeated his Enemy. When *Licinius* heard that *Maximin's* Army was advancing, he likewise drew out his; so that they were in View of each other. Upon their near Approach, *Licinius's* Men laid down their Shields and Head-pieces upon the Ground, and with Hands and Eyes lifted up to Heaven, offered up that Prayer they had been taught, the Emperor himself beginning, and the Officers and Soldiers following him in it; which was pronounc'd so loud, that the other Army heard the Sound of it. The Prayer was three times repeated, which animated the Soldiers to the utmost Degree, and having put on their Helmets, and taken up their Shields, fearlessly expected the Enemy. The two Emperors parly'd a while; but *Maximin* would hearken to no Proposals of Peace, despising *Licinius*, and not doubting but his Men would desert him, because he was more sparing of his Bounty than himself. The Signals being given, *Licinius*, supported by a divine Assurance, began the Battel with great Vigour, and the Enemy was immediately so disorder'd and confounded, that they could neither draw their Swords, nor throw their Darts. *Maximin* ran about on all Sides, using all the Methods of Perswasion to procure *Licinius's* Soldiers to come over to him, but all in vain; for being severely prest upon, he was soon oblig'd to retire himself. His Army fell before the other, without being able to make Resistance, and his vast Body of Men were mow'd down by a Handful on the other Side. They seem'd to have forgot their Quality, their Courage, and their former Exploits; and the Hand of God was visible in delivering them over to the Mercy of their Enemies, as if they had come into the Field for Execution and not for Battel. This melancholy Sight caus'd *Maximin* to throw away his purple Robe, and fly in the Habit of a Slave; having first the Mortification of seeing one Half of his Army destroy'd, and the other Half surrender'd. And since the Emperor had deserted his Soldiers, they were not asham'd of deserting his Interests. In a Night and a Day he got a hundred and threescore Miles, to *Nicomedia*; where having taken his Wife, and Sons, and some

*Maximin flies
towards the
East.*

and some few of his Domesticks, he departed towards the *East*. He stopt at *Cappadocia*, where he re-assum'd the Purple, having gather'd together some Soldiers, partly of his own Stragglers, and partly of some Troops of the *Eastern* Provinces.

Lactant.

Licinius, after he had distributed a Part of his Army into Quarters, cross'd the Straits, and with the rest of his Men went over into *Bithynia*. When he enter'd into *Nicomedia*, he offer'd up publick Thanksgivings to God, by whose Aid he had obtain'd this signal Victory: And on the 13th of *June*, *Constantine* and he being in their third Consulship, he publish'd the same Edict at *Nicomedia*, as had been publish'd at *Milan* a few Months before. This Edict was very much in favour of the *Christians*; and to confirm it, *Licinius* by verbal Instructions urged all Persons to see the Churches of the *Christians* restor'd to them. And thus ended entirely the tenth and last General Persecution of the Church, which from the Beginning of it, *Feb. 23, 303*, that is, from the Demolishing of the Church of *Nicomedia*, to the Rebuilding of it, were ten Years and near four Months. *The Tenth Persecution ended.*

*Euseb.
Lactant.*

Maximin having return'd with Disgrace into his own Provinces, he first in a furious Passion destroy'd many Priests and Prophets belonging to those Gods he ador'd, looking upon them as Betrayers and Impostors, since they had engag'd him in a destructive War. He now began to be sensible of the Power of the God of the *Christians*, and by way of Expiation, issu'd out a Decree, much more favourable than his former, wherein he allow'd the Rebuilding of their Churches, and order'd the Restoration of their Estates. Still he fled before *Licinius*, and possess'd himself of the narrow Passages of Mount *Taurus*, where he built Forts to hinder the March of his Enemy. Finding this ineffectual, he took a Compass to the Right Hand, and fled to *Tarsus*; but being in Danger of being shut up there both by Sea and Land, and seeing no Prospect of escaping, his fearful Apprehensions, and the Anguish of his Mind, made him seek for Death as the only Remedy against those Evils with which the Vengeance of Heaven had pursu'd him. He first eat and drank to a great Excess, as was usual to some who reckon it their last Meal, and then took Poison; but his Stomach being over-charged, that had no present Operation on him; but instead of dispatching him in a short time, it threw him into a lingering Torment, not unlike that of the Plague; by which his Life was far lengthen'd out, and made miserable to the utmost Degree. The Poison now began to work violently upon him, and as an invisible Fire, gradually consum'd his Vitals, and his insufferable Pains threw him into a Phrensie; so that for four Days time he eat Earth, which he dug up with his Hands, and swallow'd greedily. This Fire wasted and melted away his Flesh, and the entire Shape and Figure of his former Beauty quite disappeared. The Violence of his Pains became so intolerable, that he ran his Head against a Wall with such a Fury, that his Eyes started out of their Places. But as he lost the Sight of his Eyes, a Vision was represented to his Imagination, as standing to be judg'd by God, who seem'd to have Armies of Ministers about him, all in splendid Garments; at the Sight of which, he cry'd out as if he had been put on the Rack, *That it was others, and not him, that were to blame!* Yet afterwards he confess'd his own Guilt, which was extorted from him by the exquisite Torments he sustained. He call'd upon *Jesus Christ*, and with Floods of Tears begg'd that he wou'd have Pity on him: He groan'd and roar'd out with the Heat of his inward Flames, and having fully acknowledg'd, *That these Sufferings were due for his Contempt and Presumption against Christ*, he breath'd out his Soul in the most dreadful Manner imaginable. This hapned in the Month of *August*, and was the just Death of a bloody Tyrant, and barbarous Persecutor of the Church, after he had reign'd in the *East* above eight Years. *Maximin in great Distress.*

He poisons himself.

And dies miserably.

The

Christianity
triumphs.

The Death of *Maximin* put a Period to all the Troubles of the *Christians*; and this was the great *Epocha*, when *Christianity* triumphantly got Possession of the Thrones of Princes, and to its own native Power obtain'd the additional Strength of Humane Laws and Constitutions: In which State, tho' not with equal Success and Splendor, it has ever since continu'd. As to the real Manner, and the gradual Methods observ'd in this Establishment, those are out of the Compass of this Work; which we conceive has answer'd its Title and End, by shewing the State of *Christianity* till the first Establishment of it by Humane Laws.

F I N I S.



A Chro-

A Chronological TABLE

Both of the
Roman and Ecclesiastical Affairs :

FROM THE

Nativity of our Blessed Saviour, to the first Establishment of
Christianity by Human Laws, under the Emperor *Constantine* the Great.

COLLECTED

From the Works of Cardinal *Noris*, Father *Pagi*, Mon. *Tillemont*, &c. Foreigners :
From Archbishop *Usher*, Bishop *Pearson*, Mr. *Dodwell*, &c. Englishmen; and
from the Information of one of the greatest Chronologers now living.

A. D. V. Æ.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Augustus</i> from the Death of <i>Julius Cæsar</i> . 40	<i>Augustus</i> examines the State of the whole Roman Empire.	<i>Jesus Christ</i> born at <i>Bethlehem</i> on the 25th of <i>December</i> , under the Consul- ship of <i>Augustus</i> and <i>Sylla</i> .			
	40 41	<i>Augustus</i> divides <i>Palestine</i> among <i>Herod's</i> Sons into three distinct Governments.	Our Lord circumcised, <i>Jan.</i> 1st. Presented in the Temple, <i>Feb.</i> 2d. He is adored by the <i>Magi</i> , and flies into <i>Ægypt</i> . <i>Herod</i> massacres the Infants in <i>Bethle- hem</i> , and dies a little before the Passover.			
	41 42		Our Lord returns from <i>Ægypt</i> , and set- tles at <i>Nazareth</i> in <i>Galilee</i> .			
	42 43	<i>Augustus</i> banishes his Daughter <i>Julia</i> .				
	43 44	<i>Augustus</i> opens the Temple of <i>Janus</i> , which had been shut before our Sa- viour's Birth.				
I	44 45		The vulgar <i>Æra</i> of our Saviour's Birth commences <i>A. M.</i> 4004, <i>U. C.</i> 754.			
2	45 46	<i>Tiberius</i> returns from <i>Rhodes</i> in <i>July</i> , af- ter seven Years Stay.				
3	46 47	<i>Caius Cæsar</i> makes <i>Ariobarzanes</i> King o- ver the <i>Armenians</i> .				

The CHRONOLOGICAL TABLE.

Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
<i>Augustus.</i>					
47	<i>Augustus</i> adopts <i>Tiberius</i> , June 27th.	<i>St. John</i> the Evangelist suppos'd to have been born this Year.			
48	He refutes the Title of <i>Lord</i> . He compleats the Calendar.				
48	<i>Augustus</i> establishes the Militia of the Empire.				
49					
49	A great Famine in <i>Rome</i> .	<i>Archelaus</i> banish'd, and his Dominions reduc'd to a <i>Roman</i> Province. <i>Coponius</i> the first Governor.			
50					
50	<i>Germanicus</i> manages the War with <i>Dalmatia</i> .	<i>Cyrenus</i> makes a second Taxation in <i>Judea</i> , and deposes <i>Joazer</i> the High-Priest.			
51		<i>Judas</i> of <i>Galilee</i> rises up and forms a new Sect.			
51	The <i>Dalmatian</i> War finish'd.	Our Lord, at twelve Years of Age, disputes with the Doctors. The <i>Samaritans</i> prophane the Temple.			
52					
52	<i>Augustus</i> makes Laws against Celibacy.				
53	<i>Varus</i> defeated in <i>Germany</i> . <i>Augustus</i> banishes <i>Ovid</i> .				
53	<i>Augustus</i> sends <i>Tiberius</i> into <i>Germany</i> .	<i>Ambivius</i> made the second Governor of <i>Judea</i> .			
54					
54	<i>Tiberius</i> carries on the Wars with the <i>Germans</i> .				
55					
55	<i>Tiberius</i> finishes the <i>German</i> Wars, and is associated in the Empire with <i>Augustus</i> .				
56					
56	<i>Augustus</i> makes his Will, and lays it up with the <i>Vestal</i> Virgins.	<i>Annius Rufus</i> made the third Governor of <i>Judea</i> .			
57					
57	<i>Augustus</i> finds 4137000 Citizens of <i>Rome</i> . <i>Augustus</i> dies at <i>Nola</i> , August 19th.				
III.					
<i>Tiberius.</i>					
I	<i>TIBERIUS</i> reigns 22 Years, 7 Months, and, 7 Days.				
I	<i>Germanicus</i> Wars in <i>Germany</i> . <i>Tiberius</i> restrains the Licentiousness of the Players.	<i>Valerius Gratus</i> made the fourth Governor of <i>Judea</i> . He deposes <i>Annas</i> , and successively sets up <i>Ishmael</i> , <i>Eleazar</i> and <i>Simon</i> .			
2					
2	<i>Germanicus</i> , after great Successes, is recall'd from <i>Germany</i> . The Astrologers are banish'd out of <i>Italy</i> .				
3					
3	<i>Germanicus</i> triumphs, May 26th. <i>Cappadocia</i> reduc'd to a <i>Roman</i> Province. <i>Germanicus</i> sent into the East.	The <i>Jews</i> complain of the Taxes. <i>Tiberius</i> refers them to <i>Germanicus</i> .			
4					
4	<i>Germanicus</i> reduces <i>Commagena</i> to a <i>Roman</i> Province.				
5					
5	Whoredom in Women of Quality is punish'd with Banishment. <i>Germanicus</i> , being poison'd, dies towards the End of this Year.	The Senate forbids the Religion of the <i>Egyptians</i> and <i>Jews</i> , and banishes the latter out of <i>Rome</i> . <i>Caiaphas</i> made High-Priest by <i>Gratus</i> .			
6					
6	The Death of <i>Germanicus</i> reveng'd upon <i>Piso</i> .	<i>Gamaliel</i> made Head of the <i>Sanhedrim</i> , according to the Rabbins.			
7					
7	<i>Tiberius</i> retires to <i>Campania</i> in the Beginning of the Year.	The false Acts of <i>Jesus Christ</i> publish'd in the 4th Century, are dated from this Year.			
8					
8	<i>Tiberius</i> associates his Son <i>Drusus</i> with the Tribunitian Power.				
9					
9	<i>Drusus</i> poison'd, from which Time <i>Tiberius</i> became more tyrannical. The Players are banish'd out of <i>Rome</i> and <i>Italy</i> .				
10					

The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
24	Tiberius. 10 11	Tacfarinas, after seven Years struggle, is defeated in <i>Africk</i> . Tiberius solemnizes his first <i>Decennalia</i> , August 19th.				
25	11 12					
26	12 13	Tiberius retires from Rome, and never returns.	Pontius Pilate made the fifth Governor of <i>Judea</i> . He creates great Disturbances to the <i>Jews</i> .			
27	13 14	Tiberius settles at <i>Caprea</i> . The Amphitheatre at <i>Fidena</i> falls and kills 20000 People, and wounds 30000 more.	Herod divorces his Wife, and marries <i>Herodias</i> , Wife to his Brother <i>Philip</i> .			
28	14 15		Joseph, Husband to the Virgin <i>Mary</i> , dies, according to the most receiv'd Opinion.			
29	15 16	Tiberius's Mother <i>Livia</i> dies. <i>Agrippina</i> , Widow to <i>Germanicus</i> and her two Sons banish'd.	THE BEGINNING OF THE GOSPEL, and of <i>John Baptist's</i> Preaching, in the Beginning of this, or latter End of the last Year. He has many Followers.			
30	16 17	<i>Sejanus</i> is suspected by <i>Tiberius</i> . <i>Patriculus</i> finishes his History. Some believe that the <i>Romans</i> took away the Power of Life and Death from the <i>Jews</i> this Year.	<i>Jesus</i> baptiz'd, Jan. 6th. His Temptation. <i>John's</i> Testimony of him. His first Miracle at <i>Cana</i> , in March. THE FIRST PASSOVER after our Saviour's Baptism, April 6th. <i>John</i> concludes his Ministry, and is imprison'd in November. <i>Jesus</i> converses with the <i>Samaritans</i> , and then cures the Nobleman's Son in <i>Galilee</i> .			
31	17 18	<i>Sejanus</i> , by <i>Tiberius's</i> Command, is executed with all his Family, October 17th. After the Death of <i>Sejanus</i> , <i>Tiberius</i> is more favourable to the <i>Jews</i> .	<i>Jesus</i> settles at <i>Capernaum</i> . He calls, <i>Peter</i> , <i>Andrew</i> , <i>James</i> , <i>John</i> , and <i>Matthew</i> . THE SECOND PASSOVER after our Saviour's Baptism, March 28th. The Choice of the 12 Apostles in May. <i>John</i> sends to <i>Jesus</i> from Prison. <i>Jesus</i> receives <i>Mary Magdalene</i> . He goes over into <i>Trachonitis</i> , where the Inhabitants are frighted. He raises the Dead, and works other Miracles at <i>Capernaum</i> .			
32	18 19	A Volume of the <i>Sibyls</i> Books added to the rest. <i>Tiberius</i> , in the midst of his Pleasures, cruel and miserable.	The Mission of the 12 Apostles in Jan. <i>John Baptist</i> beheaded in Feb. The first Miracle of the Loaves. THE THIRD PASSOVER after our Saviour's Baptism, April 14th, in which <i>Pilate</i> slays the <i>Galileans</i> . <i>Peter's</i> Confession of <i>Christ</i> . <i>Jesus's</i> Transfiguration. The Mission of the 70 Disciples. <i>Jesus</i> goes to the Feast of Tabernacles in October. The Return of the 70 Disciples. <i>Jesus</i> goes to the Feast of Dedication in December.			
33	19	<i>Tiberius</i> is extremely severe towards all the Friends and Accomplices of <i>Sejanus</i> . <i>Agrippina</i> , and others, are suffer'd to perish by Famine.	THE GREAT YEAR. <i>Jesus</i> crosses <i>Jordan</i> . His last Journey to <i>Jerusalem</i> . He converts <i>Zaccheus</i> , and raises <i>Lazarus</i> from the Grave. His Kingly Entrance into <i>Jerusalem</i> , March 29th. THE FOURTH AND LAST PASSOVER, April 2d, which <i>Jesus</i> changes for the <i>Eucharist</i> . <i>Jesus</i> condemn'd, scourg'd and crucify'd, April 3d, Friday. His Resurrection, April 5th. He appears five Times the same Day, and several Times after. His Ascension, May 14th.			

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
33	Tiberius. 20		Matthias chosen one of the Twelve. The Effusion of the Holy Ghost, May 24th. The first Establishment of the Christian Church. Miracles wrought, &c.			
34	20 21	Philip the Tetrarch being dead, his Dominions are by Tiberius united to Syria. The Consuls celebrate Tiberius's Vicennalia, and are condemn'd shortly after.	Tiberius proposes to deify Jesus. The seven Deacons chosen. James the less made Bishop of Jerusalem. Stephen stoned, about the Passover. The Church first persecuted, and the Believers dispers'd into several Countries. Philip converts the Samaritans, Peter and John confirm them. Simon Magus the first Introducer of Heresie. Philip converts the Eunuch of Æthiopia.			
35	21 22	Tiberius makes Vitellius Governor of Syria, in the Room of Pomponius Flaccus.	Paul converted near Damascus. He retires to Arabia, where he continues two Years. Vitellius goes to Jerusalem at the Passover, restores the Priests Vestments, deposes Caiaphas and sets up Jonathan.			
36	22 23	A Phoenix said to appear in this Year, or the Year 34. Rome afflicted by Inundations.	The Samaritans deluded by an impostor and chastis'd by Pilate. Pilate depriv'd of his Government. Herod defeated by Aretas. Paul returns from Arabia to Damascus. Vitellius makes Theophilus High-Priest.			
37	23 IV. Caligula. I	Tiberius dies at Misenum, on March 26th. CALIGULA reigns 3 Years, 10 Months and 8 Days. Caligula disposes of several Governments.	Pilate banish'd by Caligula to Vienna in Gaul. Marullus sent in his Room. Herod-Agrippa advanc'd to be King of Part of Judea.			
38	I 2	Caligula impiously assumes Divine Honours, and builds a Temple to himself.	Paul goes from Damascus to Jerusalem, and from thence to Tarsus. Agrippa affronted at Alexandria, and the Jews barbarously treated. Herod and Herodias banish'd. Pilate kills himself.			
39	2 3	Caligula abolishes the Memory of Augustus's Victories over Antony. He banishes his Sisters, and commits many Cruelties.	Peter suppos'd to have founded the Bishoprick of Antioch. He goes to Lydda and Joppa, where he cures Æneas, and raises Tabitha from the Dead.			Uncertain when this Bishoprick was founded.
40	3 4	Caligula having made a ridiculous Expedition, returns to Rome in Triumph, August 31.	The Jews reduc'd to great Extremities by Caligula. THE CALL OF THE GENTILES. Cornelius the first Gentile Convert.			
41	4 V. Claudius. I	Caligula slain by Chereas, on January 24th. CLAUDIUS reigns 13 Years, 8 Months, and 19 Days. He makes Agrippa King of all Palestine.	The Jews favour'd by Claudius. Agrippa makes Simon and Matthias High-Priests successively. Many Gentiles converted at Antioch: Barnabas goes to them. St. Matthew writes his Gospel.			
42	I 2	Marcus made Governor of Syria, who checks Agrippa. Camillus's Revolt and Death. A Famine in Rome.	Paul, after three Years Labour in Cilicia, &c. goes with Barnabas to Antioch. Peter falsly suppos'd to have settled at Rome this Year.	This Bishoprick by some suppos'd to be founded this Year.		
43	2 3	Claudius abolishes several Feasts and Sacrifices. The Famine foretold by Agabus. Marcus affronts Agrippa. Claudius goes into Britain, in the End of this Year.	The Believers first call'd CHRISTIANS in Antioch. St. Mark's Gospel written. Marcus makes Elionas High-Priest. Euvodius said to be Bishop of Antioch.		I. Euvodius. I	
44	3 4	Claudius triumphs over the Britains. He makes Fadus the seventh Governor of Judea. Helena relieves Jerusalem in the Famine.	Paul and Barnabas go to Jerusalem. Agrippa persecutes the Church. St. James the Great beheaded a little before the Passover. Peter imprison'd, and escapes. Agrippa dies miserably. Paul and Barnabas made Apostles of the Gentiles.			I 2

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria	Bishops of Antioch.
	<i>Claudius.</i>	<i>Claudius</i> forbids erecting any Statue without the Senate's Permission. <i>Endus</i> with <i>Longinus</i> disturb the <i>Jews</i> .	<i>Herod</i> of <i>Chalcis</i> obtains Power over the Temple, and makes <i>Josephus</i> High-Priest. <i>Theudas</i> the Impostor defeated. The Dispersion of the 12 Apostles. <i>Paul</i> and <i>Barnabas</i> begin their Circuit, and convert <i>Sergius Paulus</i> in <i>Cyprus</i> . <i>&c.</i>			<i>Euvodius.</i> 2
45	4					3
	5					
46	5	<i>Thrace</i> , formerly subject to Kings, reduc'd to a Roman Province.	<i>Paul</i> and <i>Barnabas</i> go to <i>Antioch</i> in <i>Pisidia</i> ; from thence to <i>Iconium</i> , <i>Lystra</i> , and <i>Derbe</i> . <i>Alexander</i> , an Apostate <i>Jew</i> , made the 8th Governor of <i>Judea</i> .			3
	6					4
47	6	The Grand SECULAR GAMES celebrated by <i>Claudius</i> , April 21st, in the 800th Year of the City, under the Consulships of <i>Claudius</i> and <i>Vitellius</i> .	<i>Paul</i> and <i>Barnabas</i> , after three Years Circuit, return to <i>Antioch</i> in <i>Syria</i> . <i>Ananias</i> made High-Priest, being the 12th after Christ's Birth.			4
	7					5
48	7	<i>Claudius</i> finds above six Millions of Roman Citizens. <i>Messalina</i> publicly marries <i>Cilius</i> in October, and is executed not long after.	<i>Cumanus</i> made Governor of <i>Judea</i> , under whom 20000 <i>Jews</i> were slain in a Sedition. The <i>Virgin Mary</i> suppos'd to dye this Year, aged 68. The Church disturb'd by Judaizing Christians.			5
	8					6
49	8	<i>Claudius</i> marries his Niece <i>Agrippina</i> . <i>Seneca</i> recall'd from Banishment, and made Tutor to young <i>Nero</i> .	<i>Paul</i> and <i>Barnabas</i> go to <i>Jerusalem</i> . The FIRST COUNCIL in the Christian Church. <i>Paul</i> and <i>Barnabas</i> return to <i>Antioch</i> .			6
	9					7
50	9	Young <i>Nero</i> adopted by <i>Claudius</i> . <i>Agrippina</i> obtains the Title of <i>Augusta</i> .	<i>Paul</i> rebukes <i>Peter</i> at <i>Antioch</i> . <i>Paul</i> and <i>Barnabas</i> separate. <i>Paul</i> circumcises <i>Timothy</i> .			7
	10					8
51	10	<i>Nero</i> made Prince of the Youth. <i>Caractacus</i> King of the <i>Britains</i> defeated and brought to <i>Rome</i> .	<i>Paul</i> travels into <i>Europe</i> . At <i>Philippi</i> he is scourg'd and imprison'd with <i>Silas</i> . He goes on to <i>Thessalonica</i> and <i>Berea</i> .			8
	11					9
52	11	Disturbances in <i>Palestine</i> , which causes the Banishment of <i>Cumanus</i> , a little before the Passover. <i>Claudius</i> represents a famous Naval Combat.	<i>Paul</i> goes to <i>Athens</i> , and disputes before the <i>Areopagus</i> . The <i>Jews</i> banish'd by <i>Claudius</i> . <i>Paul</i> goes to <i>Corinth</i> , and stays 18 Months. He writes his first Epistle to the <i>Thessalonians</i> . The Death of the Apostle <i>Philip</i> .			9
	12					10
53	12	<i>Nero</i> marries <i>Octavia</i> , Daughter of <i>Claudius</i> .	<i>Agrippa</i> prefer'd, and <i>Felix</i> made the 10th Governor of <i>Judea</i> . <i>Paul</i> brought before <i>Gallio</i> . He writes his second Epistle to the <i>Thessalonians</i> .			10
	13					11
54	13	<i>Claudius</i> poison'd by <i>Agrippina</i> , on October 13th.	<i>Paul</i> goes to <i>Ephesus</i> , to <i>Jerusalem</i> , to <i>Antioch</i> , through <i>Galatia</i> and <i>Phrygia</i> , and returns to <i>Ephesus</i> , where he remains 3 Years. <i>Apollos</i> preaches at <i>Corinth</i> . <i>Peter</i> goes to <i>Babylon</i> , from whence he writes his first Epistle. <i>Cerinthus</i> suppos'd to begin his Herefie.			11
	14	<i>NERO</i> reigns 13 Years, 7 Months, and 27 Days. <i>Seneca</i> and <i>Burrhus</i> , Governors of the young Emperor. <i>Nero's</i> Government applauded.				12
	VI. <i>Nero.</i>					
55	I	<i>Nero</i> poisons <i>Britannicus</i> in February. <i>Vologeses</i> King of <i>Parthia</i> , gives Hostages to <i>Nero</i> .	<i>Felix</i> made Governor of <i>Judea</i> , and proves very corrupt and tyrannical. <i>Paul</i> continues at <i>Ephesus</i> .			12
	2					13
56	2	<i>Nero</i> begins to degenerate.	The <i>Jews</i> deluded by an <i>Aegyptian</i> Magician. <i>Paul's</i> Miracles at <i>Ephesus</i> . The Sons of <i>Scæva</i> defeated.			13
	3					14
57	3	<i>Nero</i> begins to hate his Mother <i>Agrippina</i> .	<i>Paul</i> at <i>Ephesus</i> writes his first Epistle to the <i>Corinthians</i> , and his Epistle to the <i>Galatians</i> . <i>Paul</i> endanger'd by a Tumult. He leaves <i>Ephesus</i> , and makes <i>Timothy</i> Bishop of the Place. He goes into <i>Macedonia</i> , and writes his second Epistle to the <i>Corinthians</i> . He goes to <i>Corinth</i> , and writes his Epistle to the <i>Romans</i> .			14
	4					15

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria	Bishops of Antioch.
58	Nero.	Nero takes Poppæa to Court. Corbulo becomes Master of Armenia.	Paul leaves Corinth, and at Troas raises Eutychus from the Dead. His last Journey to Jerusalem. He arrives there May 15th. He is taken up by the Jews, and becomes a Prisoner to the Romans. He is sent to Felix, who keeps him two Years. Ananias depos'd, and Ishmael made High-Priest.			Eusebius.
	4					15
59	5					16
	6	Nero, after several secret Contrivances, orders his Mother to be slain, March 19th.	The Jews suffer much under the Government of Felix. Paul a Prisoner under him.			17
60	6	Nero establishes new Games in Rome for five Years.	Festus the 11th Governor of Judæa. Paul is accus'd before him, who appeals to Nero. He is sent toward Italy in September. He is shipwreck'd, and cast upon Melita. The Death of St. Matthew.		I. St. Mark.	17
	7				1	18
61	7	The Britains, after they had kill'd 80000 Romans, are defeated by Suetonius.	Paul arrives at Rome in February, and continues 2 Years Prisoner. St. Luke writes his Gospel. The Death of St. Mark, who is succeeded by Anianus.		1	18
	8				2	19
62	8	Nero sends Albinus to be the 12th Governor of Judæa. Burrhus dies, Seneca retires Nero kills his Wife Octavia.	Joseph and Anianus made High-Priests. The latter causes the Martyrdom of St. James, about the Passover. Simeon succeeds James in Jerusalem. Matthias suppos'd to die this Year. Damneus and Gamaliel made High-Priests. Paul writes his Epistles to the Philippians, to the Ephesians, to Philemon, and to the Colossians.		II. Anianus.	19
	9				1	20
63	9	Poppæa obtains the Title of Augusta. Plautius, Governor of Mesia, performs several Exploits upon the Danube.	St. Luke writes his Acts of the Apostles. Paul writes his Epistle to the Hebrews, being at Liberty. He goes to Spain, and after that into Crete. Lazarus, whom Christ had rais'd, is suppos'd to have dy'd this Year.		1	20
	10				2	21
64	10	Nero sets Rome on Fire, July 19th, which continues 7 or 8 Days. Rome and Italy afflicted. Nero builds a stately Palace. He sends Florus to be the 13th Governor of Judæa.	Paul makes Titus Bishop of Crete, and goes into Judæa. St. Peter settles at Rome. He defeats Simon Magus THE FIRST GENERAL PERSECUTION, beginning in the Month July. The Death of St. Andrew, Paul travels in Asia. The Temple finish'd. Matthias the last High-Priest.		2	21
	11				3	22
65	11	Piso's Conspiracy discover'd, April 12th. Seneca, Lucan, and many others suffer. Nero kills his Wife Poppæa.	The Jews afflicted by Florus. Wonderful Prefages of their Ruin. St. Paul at Philippi writes his first Epistle to Timothy, and also his Epistle to Titus.		3	22
	12				4	23
69	12	Tiridates, King of Armenia, receives his Crown from Nero. The Temple of Janus shut in April, and open'd in May, or soon after. Nero goes into Achaia, in the End of this Year, and stays till the End of the next. Helius left Governor of Rome.	St. Paul's Death foretold him. The Beginning of the Jews Rebellion, and last Miseries, in May. Ananias slain, August 15th. The Jews horribly massacred at Casarea and Alexandria. Jerusalem invested by Cestius Gallus in October. The Christians flee to Pella, Cestius retires in November 8th. Vespasian sent into Judæa, being the 14th Governor.		4	23
	13				5	24
67	13	The Olympick Games are deferred from 65 to this Year. Nero contends in the Games, restores Liberty to Greece, and returns towards Rome in the latter End of the Year.	St. Paul's second Arrival at Rome. He and St. Peter are imprison'd. St. Peter writes his second Epistle. St. Paul writes his second Epistle to Timothy. Vespasian carries on the Jewish War, takes Josephus, and clears Galilee in December.	This Bishoprick founded by St. Peter and St. Paul.	5	24
	14				6	25

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
68	I VII. Galba. I	The first Revolutions in the Empire begun in March. Nero abandon'd and slain near Rome, June 1th. GALBA reigns 7 Months and 7 Days. He governs imprudently.	St. Peter and St. Paul martyr'd at Rome, Feb. 21d. Linus succeeds them in the See. St. Clement writes his Epistle to the Corinthians, under Galba. Eusebius Bishop of Antioch martyr'd this Year. The Jews divided into horrid Factions.	I. Linus. 1 2	Anianus. 6 7	Eusebius. 25 26
69	I VIII. Otho. I IX. Vitellius. I X. Vespasian. I	Vitellius proclaim'd, Jan. 2. Galba adopts Piso, Jan. 10th. Galba slain, Jan. 15th. OTHO reigns 12 Weeks 6 Days. Otho marches against Vitellius, March 14th. Being defeated he kills himself, April 15th. VITELLIUS reigns 8 Months and 5 Days. VESPASIAN proclaim'd, July 1st, from which Time he reigns 10 Years wanting 6 Days. Rome plunder'd, and Vitellius slain, December 20th.	Josephus set free by Vespasian. The Jews languish under all the Miseries of War, Factions, Devastations, and Murthers. Ananus and Zacharias are slain. Ignatius succeeds Eusebius in the Bishoprick of Antioch.	2 3	7 8	II. Ignatius. 1
70	I 2	The Gauls revolt. Sabinus assumes the Title of Caesar in Gaul. Domitian goes against the Gauls. The Capitol, which was burnt the last Year, began July 21st. Vespasian goes from Alexandria to Rome in the latter End of the Year.	Titus sits down before Jerusalem in the Beginning of April. He gains the first Wall April 28th, and the second May 7th. He surrounds the City in June. Antonia taken July 5th. The perpetual Sacrifice ceases July 7th. The Temple consum'd August 8th. The whole City taken and demolish'd September 8th. The JEWISH ECONOMY ended, with the Death of 1337490 Jews.	3 4	8 9	1 2
71	2 3	Vespasian and Titus triumph over the Jews in the End of April. Titus honour'd with a triumphal Arch. The Temple of Janus shut up the sixth Time. Vespasian's Regulations.	Titus weeps over the Ruins of Jerusalem. The Lands of Judea sold, and the Money due to the Temple paid to the Capitol. Several Heresies at this Time, as the Menandrians, the Ebionites and Cerinthians. St. Jude writes his Epistle.	4 5	9 10	2 3
72	3 4	Fulvius Silva finishes the Wars in Judea, April 25th. Antiochus King of Comagena depriv'd of his Dominions by the Roman Power.	The Jews Temple in Egypt demolish'd, and the Race of David sought for. The Christians return to Jerusalem. Barnabas writes his Epistle. The Death of St. Jude. The Death of St. Bartholomew.	5 6	10 11	3 4
73	4 5	Several Provinces reduc'd to the Roman Power. The Philosophers banish'd.	The Death of St. Thomas in the East Indies. Josephus finishes his Wars of the Jews.	6 7	11 12	4 5
74	5 6	Vespasian and Titus made the last publick Census in Rome.	The Death of St. Luke. The Death of St. Simon.	7 8	12 13	5 6
75	6 7	Vespasian dedicates the Temple of Peace.	The Jewish Sanhedrim sit at Jabneh.	8 9	13 14	6 7
76	7 8	Great Earthquakes in Cyprus and the East.		9 10	14 15	7 8
77	8 9	Pliny dedicates his natural History to Titus. A great Plague in Rome.		10 11	15 16	8 9
78	9 10	Agricola sent to reduce Britain.	Peregrinus the Cynick Philosopher imposes upon the Christians.	11 12	16 17	9 10

The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
79	10 XI. Titus. I	Vespasian dies near Reate, on June 24th. TITUS reigns 2 Years, 2 Months, and 10 Days. A vast Irruption of Vesuvius in November, which suffocates Pliny.	Linus Bishop of Rome suffers, and is succeeded by Cletus or Annacletus.	Linus. 12 II. Cletus. 1	Anianus. 17 18	Ignatius. 10 11
80	I 2	Fires, Plagues, and other Calamities in Rome. Agricola's Successes in Britain.	Josephus's Wars of the Jews put into the publick Library.	1 2	18 19	11 12
81	2 3 XII. Domitian. I	Titus saluted Imperator 15th Time. Titus dies in Sabina, on September 13th. DOMITIAN reigns 15 Years, and five Days. He begins well.	Polycarp made Bishop of Smyrna, this or the next Year. St. John founds Churches in Asia.	2 3	19 20	12 13
82	I 2	Domitian makes many Regulations. Agricola proceeds in his Victories.	The Sect of the Nazarens appear in Persia. St. John now at Ephesus.	3 4	20 21	13 14
83	2 3	Domitian banishes the Philosophers. He goes into Germany, and returns with the Title of Germanicus.	The Whoredoms of the Vestal Virgins severely punish'd.	4 5	21 22	14 15
84	3 4	Agricola reduces all Britain to the Roman Power.		5 6	22 III. Avilius. 1	15 16
85	4 5	Domitian assumes Divine Honours, and the Titles of Lord and God.	Many Sacrifices offer'd to Domitian.	6 7	1 2	16 17
86	5 6	Domitian finishes the Capitol, and institutes Capitoline Games to be celebrated every 5th Year.		7 8	2 3	17 18
87	6 7		The Heresie of the Nicolaitans about this Time.	8 9	3 4	18 19
88	7 8	The Revolt and Defeat of Antonius. The Grand SECULAR GAMES celebrated by Domitian, September 13th.		9 10	4 5	19 20
89	8 9	Domitian banishes the Philosophers a second Time.		10 11	5 6	20 21
90	9 10		Domitian begins to shew his Hatred to the Christians.	11 12	6 7	21 22
91	10 11	Domitian triumphs over the Dacians. He shuts the Temple of Janus.	Cornelia, the Head of the Vestal Virgins, bury'd alive for Incontinency.	12 III. Clemens. 1	7 8	22 23
92	11 12		Cletus is martyr'd, and Clemens remains sole Bishop of Rome.	1 2	8 9	23 24
93	12 13	Agricola dies, and Domitian's Cruelties encrease.	Hermas writes his Pastor. Herod's Family quite extinct.	2 3	9 10	24 25
94	13 14	Quintilian publishes his Rhetorick. Domitian banishes the Philosophers a third Time.	Josephus finishes his Antiquities of the Jews, and dies. Apollonius Tyanaus performs his Magick before Domitian.	3 4	10 11	25 26
95	14 15	Domitian rages against many of his Subjects.	THE SECOND GENERAL PERSECUTION in the Beginning of the Year. St. John thrown into a Cauldron of boiling Oil, and then banish'd to the Isle of Patmos. Clemens the Consul suffers.	4 5	11 12	26 27
96	15 16 XIII. Nerva. I	Domitian slain in his Palace on September 18th. His Memory abolish'd. NERVA reigns 1 Year, 4 Months, and 8 Days. He rescinds the Acts of Domitian.	St. John writes his Revelations. Several are martyr'd, and St. Jude's Grand-children are question'd. Domitian relaxes the Persecution. Nerva is favourable to the Christians.	5 6	12 13	27 28

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
97	Nerva. 1	The Prætorian Guards raise a Disturbance. Nerva adopts Trajan, October 28th, and after that gives him full Power.	Timothy martyr'd at Ephesus, Jan. 22d or 24th. St. John returns to Ephesus, and takes Care of the Church. He writes his three Epistles. At the Request of the Asian Churches he writes his Gospel.	Clemens. 6 7	Avilius. 13 VI. Cerdo. 1	Ignatius. 30 31
	2					
98	2	Nerva dies at Rome on the 21st or 27th of January.	St. Clement, Bishop of Rome, condemn'd by Trajan to dig in the Mines in Taurica Chersonesus.	7	1	31
	XIV. Trajan. 1	TRAJAN reigns 19 Years, 6 Months, and 15 Days.		8	2	32
99	1	Trajan made Pontifex Maximus, and obtains the Title of Optimus. He exterminates the Delators, and makes many Regulations.	St. John still careful of the Church. He converts a famous Robber.	8	2	32
	2			9	3	33
100	2	Pliny Junior makes his celebrated Panegyrick upon Trajan. Justus of Tiberias finishes his Chronicle this Year.	THE THIRD GENERAL PERSECUTION in the Middle of the Year. St. Clement suffers towards the End of the Year. St. John dies at Ephesus, December 20th. The End of the APOSTOLICK AGE.	9 IV. Evaristus. 1	3 4	33 34
	3					
101	3	Trajan's first Conquests in Dacia. He triumphs.	The Heresie of the Gnostics.	1	4	34
	4			2	5	35
102	4	Trajan makes many Regulations in the State.		2	5	35
	5			3	6	36
103	5	Pliny Junior made Governor of Pontus and Bithynia. He arrives there September 17th.	Justin Martyr born this Year.	3	6	36
	6			4	7	37
104	6	Nero's golden Palace burnt down. Trajan begins his second War in Dacia, and builds a famous Bridge.	Pliny writes in Favour of the Christians. Trajan answers him. The Persecution abated.	4 5	7 8	37 38
	7			5	8	38
105	7	Decebalus slain, and Dacia reduc'd to a Roman Province by Trajan. He triumphs, and orders new Feasts.		6	9	39
	8			6	9	39
106	8	Trajan begins his Eastern Expedition in October. He arrives at Seleucia in December.	Papias, Bishop of Hierapolis, the first Author of the Millenarians.	7	10	40
	9			7	10	40
107	9	Trajan arrives at Antioch, Jan. 7th. Trajan conquers Armenia, and reduces it to a Province.	St. Ignatius condemn'd to the wild Beasts by Trajan. Simeon Bishop of Jerusalem crucify'd at the Age of 120. St. Ignatius writes his 7 Epistles. He is martyr'd at Rome December 20th.	7 8	10 11	40 41 I. Heron. 1
	10					
108	10	Trajan makes new Conquests in Parthia and Mesopotamia.	St. Polycarp writes his Epistle to the Philippians.	8 V. Alexander. 1	11 V. Primus. 1	1 2
	11					
109	11	Three Cities swallow'd up in Galatia.	Barsimæus in Edessa and Onesimus martyr'd.	1 2	1 2	2 3
	12					
110	12	The Pantheon in Rome burnt by Lightning.	Saturninus begins to broach his Heresie in Syria.	2 3	2 3	3 4
	13					
111	13			3	3	4
	14			4	4	5
112	14		Vasilius broaches his Heresie in Alexandria and Ægypt.	4 5	4 5	5 6
	15					
113	15	Trajan dedicates a Place in Rome for publishing his Acts.		5 6	5 6	6 7
	16					

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
114	Trajan. 16	Trajan begins a second Expedition into the East.	Elxai the Impostor appears in Palestine, and gives Name to the Offenian Sect.	Alexander. 6	Primus. 6	Heron. 7
	17			7	7	8
115	17	Trajan conquers Chaldaea and Assyria. He is endanger'd by a dreadful Earthquake at Antioch, December 23d.	Trajan eases the Christians at the Instance of Tiberianus.	7	7	8
	18		The Jews rebel, and use strange Barbarities.	8	8	9
116	18	Trajan pursues his Victories towards the Indies.	The Jews, after innumerable Cruelties, are severely chastis'd and branded.	8	8	9
	19	He begins to decline.		9	9	10
117	19	Trajan disappointed in Arabia.		9	9	10
	20	Trajan dies in Cilicia, on August 8th.		9	9	10
	XV. Adrian.	ADRIAN reigns 20 Years, 11 Months, wanting one Day. He abandons several Provinces in the East.		10	10	11
	1			10	10	11
118	1	Trajan triumphs after his Death. Adrian remits many Debts.	The Church of Athens being much declin'd, is restor'd by Quadratus Bishop of the Place.	VI. Sixtus.	VI. Festus.	11
	2			1	1	12
119	2	Adrian makes an Expedition against the North, and returns.	Oenomaus the Cynick writes against the Heathen Oracles.	1	1	12
	3			2	2	13
120	3	Adrian begins his general Visitation of the Empire, and goes into Gaul and Germany.		2	2	13
	4			3	3	14
121	4	Adrian travels into Belgium, Britain, and Spain.	The Alexandrians disturb'd about their God Apis.	3	3	14
	5			4	4	15
122	5	Adrian returns to Rome in April. He gives a King to the Germans.		4	4	15
	6			5	5	16
123	6	Adrian begins his Eastern Visitation, and goes into Asia and Syria.		5	5	16
	7			6	6	17
124	7	Adrian continues at Greece and Athens.	Adrian enter'd into the Eleusinian Mysteries, which creates new Troubles to the Christians.	6	6	17
	8			7	7	18
125	8	Adrian is still at Athens.	A severe Persecution against the Christians, under which great Numbers suffer.	7	7	18
	9			8	8	19
126	9	Adrian returns to Rome.	Quadratus and Aristides present Apologies for the Christians. Granian the Governor writes in Favour of them. Adrian eases them by a Decree.	8	8	19
	10			9	9	20
	10	Adrian makes many Regulations in Rome.		9	9	20
127	11		Agrippa Castor writes against the Heretic Basilides.	10	10	21
	12			10	10	21
128	11			VII. Telephorus.	10	IV. Cornelius.
	12			1	11	1
129	12	Adrian proceeds in his Visitation, and goes into Africk.	Adrian abolishes the Custom of human Sacrifices.	1	VII. Eunuchus.	1
	13			2	1	2
130	13	Adrian travels into Greece, Asia and Syria.	The Carpocratian Heresie begins. A Collection made of those Books call'd the Sibylline Oracles.	2	1	2
	14			3	2	3

The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
				Telephorus.	Eumenes.	Cornelius.
131	Adrian. 14 15	Adrian goes into Judea and Arabia. The Perpetual Edict compos'd by Salvius Julianus.		3 4	2 3	3 4
132	15 16	Adrian goes into Egypt, where he deifies Antinous.	Adrian rebuilds Jerusalem, and calls it Ælia Capitolina.	4 5	3 4	4 5
133	16 17	Adrian continues in Egypt.	Justin Martyr converted in Palestine.	5 6	4 5	5 6
134	17 18	Adrian leaves Egypt, and passes over to Athens.	The Jews make a general Revolt under their false Messiah Barcozab. Jerusalem taken and demolish'd.	6 7	5 6	6 7
135	18 19	Adrian returns to Rome, May 3d, and concludes his Visitation of the Empire. He adopts L. Commodus.	The Misery of the Jews at the Siege of Bethar, which was taken in August.	7 8	6 7	7 8
136	19 20	Adrian executes several considerable Men.	The Jews are entirely defeated, with the Death of 500 and eighty thousand of them. The LAST DISPERSION of the Jews. The End of the Bishops of the Circumcision.	8 9	7 8	8 9
137	20 21	Adrian grows tyrannical.	The Jews forbidden to see Jerusalem. Adrian rebuilds Jerusalem, and prophanes it. Mark the first Bishop of Jerusalem of the Uncircumcision. Aquila translates the Bible into Greek.	9 10	8 9	9 10
138	21 XVI. Ant. Pius. 1	Commodus dies Jan. 1st. Adrian adopts T. Antoninus, Feb. 25th. Adrian dies at Baia on the 10th Day of July. ANTONINUS PIUS reigns 22 Years, 7 Months, and 26 Days.	The Christians enjoy great Tranquility: Yet Telephorus Bishop of Rome suffers.	10 VIII. Hyginus. 1	9 10	10 11
139	1 2	Antoninus gives a King to the Quadi, and another to the Armenians.	Justin Martyr settles at Rome, and keeps a School for the Benefit of the Gospel.	1 2	10 11	11 12
140	2 3	Phlegon Trallianus finishes his Olympiads this Year.	Valentinus and Cerdo, two Heresiarchs, come to Rome.	2 3	11 12	12 13
141	3 4	Faustina the Empress dies, between the 25th of Feb. and 10th of July.		3 4	12 13	13 14
142	4 5	New Games instituted in honour of Adrian the Emperor.	Marcion, being excommunicated, joins with Cerdo at Rome.	4 IX. Pius I. 1	13 VIII. Marcus. 1	14 V. Eros. 1
143	5 6		The Heresie of the Valentinians begins in Cyprus.	1 2	1 2	1 2
144	6 7		The Heresie of the Marcionites begins in Rome, and spreads through many Countries.	2 3	2 3	2 3
145	7 8	Antoninus gives the virile Robe to L. Verus.		3 4	3 4	3 4
146	8 9		Several spurious Writings publish'd about this Time.	4 5	4 5	4 5
147	9 10	Appian writes his Roman History. THE GRAND SECULAR GAMES celebrated in Rome.		5 6	5 6	5 6
148	10 11	Antoninus solemnizes his first Decennalia.		6 7	6 7	6 7

The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Ant. Pius.</i>			<i>Pius I.</i>	<i>Marcus.</i>	<i>Eros.</i>
149	11		The Christians begin to be hardly treated.	7	7	7
	12			8	8	8
150	12		Justin Martyr publishes his first <i>Apology</i> to the Emperor.	8	8	8
	13			9	9	9
151	13		Antoninus writes to the Grecians in Favour of the Christians.	9	9	9
	14			10	10	10
	14		Antoninus publishes an Edict in Favour of the Christians.	10	10	10
152	15			11	IX. <i>Celasion.</i>	11
	15		The Heresie of the Ophites and Sethians	11	1	11
153	16			12	2	12
	16		Justin Martyr leaves Rome, and visits the East.	12	2	12
154	17			13	3	13
	17		Justin Martyr writes against <i>Tryphon</i> the Jew.	13	3	13
155	18			14	4	14
	18			14	4	14
156	19			15	5	15
	19		The <i>Quartodeciman</i> Controversie about <i>Easter</i> , begins.	15	5	15
157	20		St. Polycarp goes to Rome, where he confounds <i>Marcion</i> .	X. <i>Anicetus.</i>	6	16
	20	Antoninus solemnizes his second <i>Decennalia</i> .		1	6	16
158	21		Hegesippus settles at Rome about this Year.	2	7	17
	21	Antoninus renews several Laws against Adulterers.		2	7	17
159	22		Melito made Bishop of Sardis in Asia.	3	8	18
	22			3	8	18
160	23		Valentinus dies this Year.	4	9	19
	23	Antoninus Pius dies at Lorium, on the 7th Day of March.	Marcellina a Carpocratian Woman comes to Rome.	4	9	19
161	XVII. <i>Ant. Philos.</i>	ANTONINUS PHILOSOPHUS reigns 19 Years and 10 Days. Lucius and Verus join'd with him. The Emperor Commodus born, August 31st.	Alexander the Impostor noted for his false Oracles in Paphlagonia.	5	10	20
	1			5	10	20
162	2	Many Troubles and Calamities in the Empire. The Britains revolt, the Catti invade the North, and the Parthians the East. Verus is sent against the latter.	THE FOURTH GENERAL PERSECUTION begins in the first Year of this Reign. Glycerie suffers in Thrace, May 13th.	6	11	21
	2	Antoninus makes many Regulations in the State. Verus is successful in the East.		6	11	21
163	3		The Christian Apologies forbidden to be read.	7	12	22
	3	Verus marry'd to Antoninus's Daughter Lucilla. Cassius is successful in the East.		7	12	22
164	4		Felicitas and her seven Sons martyr'd in Rome. Concordius martyr'd at Spoleto.	8	13	23
	4	The Roman Generals, after many Battels and great Successes, finish the War in the East.		8	13	23
165	5		Justin Martyr disputes with Crescens the Cynick Philosopher. Peregrinus the Impostor burns himself at the Olympick Games.	9	14	24
	5	Antoninus and Verus triumph over the Parthians.		9	14	24
166	6	Great Calamities in the Empire. Antoninus and Verus march against the Marcomanni, &c.	The Persecution encreases. St. Polycarp martyr'd at Smyrna, Feb. 23d. Justin Martyr writes his second <i>Apology</i> for the Christians.	10	X. <i>Agrippinus</i>	25

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
—	<i>Ant. Phi.</i>			<i>Anicetus.</i>	<i>Agrippinus.</i>	<i>Eros.</i>
167	6	The two Emperors, being successful, return to Rome.	<i>Justin Martyr</i> , with six others, beheaded at Rome by <i>Rufinus</i> the Governor.	10	1	25
	7			11	2	26
168	7	The German Wars begin.	<i>Dionysius</i> , Bishop of <i>Corinth</i> , flourishes at this Time. <i>Soter</i> , Bishop of <i>Rome</i> , sends Alms to <i>Corinth</i> .	11	2	26
	8			XI. <i>Soter.</i>	3	VI. <i>Theophilus.</i>
169	8	<i>Antoninus</i> and <i>Verus</i> prosecute the German War.	<i>Tatian</i> at Rome writes against the Gentiles	1	3	1
	9	<i>Verus</i> dies at <i>Alimur</i> in the Midst of Winter. <i>Antoninus</i> reigns alone.	<i>Symmachus</i> translates the Bible into Greek.	2	4	2
170	9	<i>Antoninus</i> in Persia successfully pursues the Wars in the North.	<i>Melito</i> presents an Apology for the Christians.	2	4	2
	10		The Heretic of the <i>Antitales</i> .	3	5	3
171	10	Divers Events in the Wars with the Northern Nations. <i>Antoninus</i> solemnizes his <i>Decemalia</i> .	<i>Tatian</i> begins the Heretic of the <i>Encratites</i> in <i>Mesopotamia</i> .	3	5	3
	11		The Heretic of the <i>Montanists</i> begins in <i>Phrygia</i> .	4	6	4
172	11	<i>Antoninus</i> makes many wise Regulations.	<i>Pinytus</i> , <i>Philippus</i> , and <i>Modestus</i> , Ecclesiastical Writers, flourish about this Time.	4	6	4
	12	<i>Commodus</i> has the Title of <i>Germanicus</i> given him, October 15th.		5	7	5
173	12	<i>Pausanias</i> pursues his History of Greece.	<i>Bardasares</i> broaches his Heretic in <i>Mesopotamia</i> .	5	7	5
	13			6	8	6
174	13	<i>Antoninus</i> successfully carries on the Wars in the North against the <i>Quadi</i> .	<i>Antoninus</i> and his Men, reduc'd to Despair, are deliver'd by the Prayers of the Christians, for which he writes in Favour of them.	6	8	6
	14			7	9	7
175	14	<i>Antoninus</i> makes Peace in the North.	The Christians eas'd.	7	9	7
	15	<i>Cassius</i> revolts in April, he is slain in July. <i>Antoninus</i> goes into the East, where he buries <i>Fauslina</i> .		8	10	8
176	15	<i>Antoninus</i> passes through Syria and <i>Aegypt</i> , and comes to <i>Athens</i> .	<i>Apollinaris</i> , Bishop of <i>Hierapolis</i> , writes an Apology for the Christians, and dies shortly after.	8	10	8
	16	He returns to Rome, and makes his Son <i>Commodus Augustus</i> , November 27th. He triumphs with him, December 23d.		XII. <i>Eleutherus.</i>	11	9
177	16	<i>Antoninus</i> remits many Debts due to the Publick.	The Persecution reviv'd.	1	11	9
	17	<i>Smyrna</i> ruin'd by an Earthquake.	<i>Athenagoras</i> and <i>Miltiades</i> present Apologies for the Christians.	2	12	10
178	17	<i>Antoninus</i> marries his Son <i>Commodus</i> , and goes with him to the Northern War, August 5th.	The Martyrs at <i>Lions</i> suffer in August. The Account of them is sent to several Churches.	2	12	10
	18		<i>Irenaeus</i> made Bishop of <i>Lions</i> .	3	13	11
179	18	<i>Antoninus</i> meets with various Fortune in the North.	<i>Lucius</i> , King of <i>Britain</i> , sends to Pope <i>Eleutherus</i> for Preachers.	3	13	11
	19	<i>Celsus</i> and other Philosophers flourish about this Time.	<i>Hermogenes</i> , the Author of increated Matter, appears about this Time.	4	1	12
180	19	<i>Antoninus Philosophus</i> dies at <i>Sirmium</i> on the 17th of March.	<i>Pantanus</i> made Governor of the great catechetical School in <i>Alexandria</i> , which he much improves.	4	1	12
	20		Many Martyrs this Year.	5	2	13
181	XVIII. <i>Commodus.</i>	<i>Commodus</i> reigns 12 Years, 9 Months, and 14 Days. He makes Peace, and returns to Rome in Triumph, Octob. 22d.	The Christians eas'd from Persecution under <i>Commodus</i> .	5	2	13
	1		<i>Apelles</i> , a Disciple of <i>Marcion</i> , broaches his Heretic.	6	3	13
181	1	The Temple of <i>Serapis</i> at <i>Alexandria</i> burnt.	The <i>Montanists</i> condemn'd by a Council in <i>Asia</i> .	5	2	13
	2		<i>Theophilus</i> , Bishop of <i>Antioch</i> , writes against the Pagans, and dies.	6	3	VII. <i>Maximinus.</i>
			<i>Hegeippus</i> dies at Rome.			1

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
182	Commodus. 2	The Romans obtain some Victories over the Dacians.	Florinus and Blaesus. two Presbyters, disturb the Church at Rome.	Eleutherus. 6	Julianus. 3	Maximus. 1
	3			7	4	2
183	3	A Conspiracy against Commodus, for which many are executed. Crispinus banished and slain.		7	4	2
	4			8	5	3
184	4	Commodus grows tyrannical.	Marcia, the Emperor's Concubine, favours the Christians.	8	5	3
	5			9	6	4
185	5		Origen born this Year. The Heretic of the Marcionians. Theodotion translates the Bible into Greek.	9	6	4
	6			10	7	5
186	6	Perennis forms ambitious Designs, and is ruin'd.	Apollonius a Senator suffers Martyrdom in Rome.	10	7	5
	7			11	8	6
187	7	Maternus conspires against Commodus, and is executed.	Irenaeus writes against all the Hereticks.	11	8	6
	8			12	9	7
188	8	The Emperor Caracalla born, April 4th.	Pantenus takes a Journey to the Indies for the Propagation of Christianity. He is succeeded in his School by Clemens Alexandrinus.	12	9	7
	9				XII. Demetrius. 10	
	9	A Famine in Rome, upon which account Cleander and his Sons are slain.	Clemens Alexandrinus writes his Exhortation to the Gentiles. Ammonius Saccas flourishes.	13	1	8
189	10			14	2	9
	10	Commodus grows insupportable. Many Calamities in Rome.	Seleucus and Hermias, two Heresiarchs, shew themselves in Galatia.	14	2	9
190	11			15	3	VIII. Serapion. 1
191	11	The Temple of Peace, and many other Edifices burnt down in Rome.	Rhodon, Disciple to Tatian, flourishes about this Time.	15	3	1
	12			XIII. Victor. 1	4	2
192	12	Commodus, having made himself odious, is slain at Rome December 30th.		1	4	2
	13			2	5	3
193	XIX. Pertinax. 1	PERTINAX reigns 12 Weeks, 3 Days. He is slain, March 28th.	Theodotus the Tanner of Byzantium, with his Disciple Artemon, broach their Heresies at Rome.	2	5	3
	XX. Julianus. 1	JULIAN reigns 9 Weeks, 2 Days. He is slain, June 2d.				
	XXI. Severus. 1	SEVERUS reigns 17 Years, 8 Months, and 3 Days. He marches against Niger in the East.		3	6	4
194	1	Severus is successful against Niger, and others in the East.	Clemens Alexandrinus writes his Stromata.	3	6	4
	2			4	7	5
195	2	Severus is successful against the Parthians, and becomes Master of the East.		4	7	5
	3			5	8	6
196	3	Severus marches against Albinus in the West. Caracalla made Caesar.	The Controversie about keeping of Easter begins under Pope Victor, and occasions Synods in several Parts of the World.	5	8	6
	4			6	9	7

The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
197	Severus. 4	Albinus defeated and slain, Feb. 19th. Severus returns to Rome, and deposes Commodus. June 2d. Severus marches against the Eastern Potentates.	THE FIFTH GENERAL PERSECUTION begins in Rome, with out the Order of the Emperor. Tertullian begins to shew himself.	Victor. 6	Demetrius 9	Scapion. 7
	5			7	10	8
198	5	Caracalla made Augustus, and Partner with his Father, June 2d. Severus makes great Conquests in the East.	Narcissus Bishop of Jerusalem flourishes at this Time.	7	10	8
	6			8	11	9
199	6	Severus continues in the East. Geta made Caesar by the Senate, March 7th.	Narcissus being falsely accus'd retires from the See of Jerusalem.	8	11	9
	7			9	12	10
		Severus still continues in the East.	The Persecution reaches Africk. Tertullian writes his Apology, with other Pieces relating to the Persecution, as also his Prescriptions against the Hereticks The Docetes and Patripassians appear at this Time.	9	12	10
200	7			10	13	11
	8					
		Severus in Syria gives the virile Robe to Caracalla.	Tertullian discovers the Errors of Praxeas, and causes him to recant.	10	13	11
201	8			XIV. Zephyrinus. 1	14	12
	9					
202	9	Severus visits Arabia, Palestine and Egypt. He gives a Senate to the City of Alexandria.	Severus publishes Edicts against Jews and Christians, which revives and encreases the Persecution. Clemens retires from Alexandria. Origen begins to shew his Zeal. Irenaeus martyr'd at Lyons, with almost all the Christians.	1	14	12
	10			2	15	13
203	10	Severus returns to Rome, triumphs, and celebrates his Decennalia. Caracalla marries Plautian's Daughter.	The Heresie of the Archonticks. Origen is made Governor of the catechetick School in Alexandria. He emasculates himself.	2	15	13
	11			3	16	14
204	11	Plautian slain about Jan. 22d. THE GRAND SECULAR GAMES celebrated after June 2d.	Tertullian writes De Spectaculis. Musanius writes against the Encratites. Plutarch, Marcella, and Potamiana martyr'd in Alexandria.	3	16	14
	12			4	17	15
205	12	Bulla Felix a Robber pillages Italy.	Perpetua, Felicitas, and their Companions suffer at Carthage, March 7th. God punishes Africk with Barrenness. Tertullian inclines to the Montanists.	4	17	15
	13			5	18	16
206	13	Severus makes many Regulations in the State. He is severe to the Senators.	Narcissus, after 7 Years Retirement, returns to Jerusalem, and governs the Church with his third Successor Gordius.	5	18	16
	14			6	19	17
207	14	Bulla Felix suppress'd.	Tertullian, now Montanist, writes against the Marcionites and other Hereticks.	6	19	17
	15			7	20	18
208	15	Severus joins his Son Geta with him, and makes him Augustus. He goes with his two Sons into Britain.		7	20	18
	16			8	21	19
209	16	Severus meets with many Difficulties and Successes in Britain.	Philostatus the Athenian writes the Life of Apollonius Tyanaus.	8	21	19
	17			9	22	20
210	17	Severus builds a Wall in Britain. He falls sick, towards the End of the Year.	Minutius Felix writes for the Christian Religion. Tertullian writes De Pallio.	9	22	20
	18			10	23	21
	18	Severus dies at Eboracum or York on the 4th Day of February.	Tertullian writes to Scapula in Vindication of the Christians. The fifth Persecution ceases. Origen goes to Rome. Apollonius writes against Montanus.	10	23	21
211	XXII. Caracalla. 1	CARACALLA reigns six Years, two Months, and four Days. Geta join'd with him.		11	24	IX. Asclepiades. 1
	1	Geta is slain by his Brother Caracalla, Feb. 27th. Caracalla commits innumerable Cruelties.	Origen takes Assistants in his catechetical School. Alexander Bishop of Cappadocia, by divine Impulse, join'd with Narcissus Bishop of Jerusalem.	11	24	1
212	2			12	25	2

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
213	Caracalla. 2	Caracalla travels into Gaul, makes many Changes, and returns to Rome.	The Montanists are excommunicated by the Church of Rome, together with Tertullian.	Zephyrinus 12	Demetrius 25	Aselepiades 2
	3		Tertullian writes several Pieces against the Orthodox.	13	26	3
	3	Caracalla goes into Germany, where he commits many Extravagancies.	Origen composes his Tetrapla.	13	26	3
214	4		He goes to preach in Arabia, and returns to Alexandria.	14	27	4
	4	Caracalla travels into Macedonia and Asia, where he commits new Follies.		14	27	4
215	5			15	28	5
	5	Caracalla commits intolerable Barbarities at Alexandria: And no less Wickedness in the East.	Origen retires from Alexandria, and preaches at Cesarea.	15	28	5
216	6		He is recalled by his Bishop Demetrius.	16	29	6
	6	Caracalla slain by Martial in Syria, April 8th.	The fourth Greek Version of the Bible found at Jericho.	16	29	6
217	XXIII. Macrinus. 7	MACRINUS reigns 1 Year, 2 Months wanting 3 Days.	Natalis, a Confessor at Rome, lapses, and is restor'd			X. Philus.
	1	He purchases Peace of the Parthians, and winters at Antioch.	The Heresie of the Melchisedecians.	17	30	7
	1			17	30	7
218	XXIV. Elagabalus. 2	Elagabalus declar'd Emperor May 16th. Macrinus and his Son slain, on the 7th Day of June.	The Emperor's Aunt Mamae sends for Origen into Syria, to be instructed in the Christian Religion.	18	30	8
	1	ELAGABALUS reigns 3 Years, 9 Months and 4 Days.	Origen returns to Alexandria.	XV. Calistus.	31	9
	1	He winters at Nicomedia.		1		
219	1	Elagabalus comes to Rome, where he begins to commit many Extravagancies.		1	31	2
	2			2	32	3
220	2		Great Instances of Superstition among the Romans.	2	32	3
	3			3	33	4
221	3	Elagabalus adopts his Cousin Alexianus, and calls him Alexander.	Julius Africanus composes his Christian Chronology.	3	33	4
	4			4	34	5
222	XXV. Alexander. 4	Elagabalus slain by the Soldiers in Rome on the 11th Day of March.	The Church happy under the Emperor Alexander.	4	34	5
	1	ALEXANDER reigns 13 Years and 9 Days.	Hippolytus, Bishop in Arabia, flourishes about this Time.	5	35	6
	1	He makes great Regulations.		5	35	6
223	1	Alexander proceeds in his Regulations.	Origen writes Commentaries upon the Scriptures, and employs several Notaries.	5	35	6
	2	His Grandmother Mafa dies.		6	36	7
224	2	Dion Cassius, the Historian, advanced.		6	36	7
	3			XVI. Urbanus.	37	8
	3			1		
225	3	The Emperor Gordian born, January 20th.		1	37	8
	4			2	38	9
226	4			2	38	9
	5			3	39	10
227	5		Origen applies himself to Philosophy, and writes to Heraclas in Justification.	3	39	10
	6			4	40	11
228	6	Ulpian, the great Civilian, slain in a Sedition at Rome.	Origen goes towards Achaia.	4	40	11
	7		At Palestine he is ordained Presbyter, which is highly resented by his Bishop Demetrius.	5	41	XI. Zebinus.

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Alexander.</i>			<i>Urbanus.</i>	<i>Demetrius.</i>	<i>Zebinus.</i>
229	7	<i>Dion Cassius</i> retires to <i>Bithynia</i> , and finishes his <i>Roman History</i> .		5	41	1
	8			6	42	2
230	8			6	42	2
	9			7	43	3
231	9		<i>Origen</i> oblig'd to quit <i>Alexandria</i> , and is condemn'd by two Councils, and excommunicated. He finds many Protectors. The Council of <i>Iconium</i> , about Heretical Baptism.	7	43	3
	10			8	XIII. <i>Heracles.</i>	4
					1	
232	10	<i>Alexander</i> marches against <i>Artaxerxes</i> , who had wasted <i>Mesopotamia</i> .	<i>Origen</i> is still diligent in his Writings. The <i>Jerusalem Talmud</i> begun about this Year.	8	1	4
	11			XVII. <i>Pontianus.</i>	2	5
				1		
233	11	<i>Alexander</i> has great Successes against <i>Artaxerxes</i> and the <i>Perfians</i> .		1	2	5
	12			2	3	6
234	12	<i>Alexander</i> returns to <i>Rome</i> , and triumphs, September 25th. He marches against the <i>Germans</i> soon after.		2	3	6
	13			3	4	7
	13	<i>Alexander</i> slain near <i>Mentz</i> by the Soldiers on the 19th of <i>March</i> .	THE SIXTH GENERAL PERSECUTION, in the Beginning of <i>Maximinus's</i> Reign. <i>Tertullian</i> writes <i>De Corona</i> , and against <i>Flight in Persecution</i> .	3	4	7
235	XXVI. <i>Maximinus.</i>	<i>MAXIMINUS</i> reigns 3 Years and a few Days. Several conspire against him.		4	5	8
	1					
236	1	<i>Maximin</i> successfully wars against the <i>Dacians</i> and <i>Sarmatians</i> , and winters at <i>Sirmium</i> .	<i>Protectus</i> and <i>Ambrosius</i> imprison'd for the Faith. <i>Origen</i> writes to them concerning Martyrdom, and retires from <i>Cæsarea</i> .	4	XVIII. <i>Anteros.</i>	8
	2			XIX. <i>Fabian.</i>	6	9
				1		
237	2	<i>Gordian</i> and his Son proclaim'd Emperors in the Middle of <i>May</i> . They are slain in <i>July</i> . <i>Maximus</i> and <i>Balbinus</i> declared by the Senate, <i>July</i> 9th. A great Sedition in <i>Rome</i> , and Part of the City burnt.	<i>Origen</i> proceeds in his Commentaries upon the Bible. The Church enjoys Peace.	1	6	9
	3			2	7	XII. <i>Babylas.</i>
						1
238	3	<i>Maximin</i> besieges <i>Aquileia</i> . He is slain before the Place in the End of <i>March</i> .	<i>Origen</i> re-assumes his School in <i>Cæsarea</i> . <i>Gregory Thaumaturgus</i> flourishes about this Time.	2	7	1
	XXVII. <i>Maxim. & Balbinus.</i>	<i>MAXIMUS</i> and <i>BALBINUS</i> reign a little above 3 Months. They are slain, <i>July</i> 15th.				
	1					
	XXVIII. <i>Gordian.</i>	<i>GORDIAN</i> reigns 5 Years, and 8 or 9 Months.		3	8	2
	1					
239	1	<i>Gordian</i> governs with great Satisfaction.	<i>Gregory Thaumaturgus</i> miraculously ordain'd Bishop of <i>Neo-Cæsarea</i> . He is said to work many Miracles.	3	8	2
	2			4	9	3
240	2	<i>Sabinianus</i> sets up for Emperor in <i>Africa</i> . He is soon suppress'd.	The Heresie of the <i>Valesians</i> . <i>Origen</i> makes a second Voyage into <i>Greece</i> .	4	9	3
	3			5	10	4
241	3	<i>Gordian</i> marries the Daughter of <i>Misthertus</i> . Earthquakes and Prodigies in the Empire.		5	10	4
	4			6	11	5
242	4	<i>Gordian</i> is successful against the <i>Goths</i> , and against <i>Sapores</i> King of <i>Persia</i> .	<i>Beryllus</i> of <i>Arabia</i> broaches several Errors. <i>Origen</i> confutes him in a Synod.	6	11	5
	5			7	12	6

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
243	Gordian. 5 6	Miserebas dies. Philip advanc'd to his Place. Gordian declines.		Fabian. 7 8	Heracles. 12 13	Babylas. 6 7
244	6 XXIX. Philip. 1	Gordian slain in the Borders of Persia in the Month of March. PHILIP reigns five Years and a few Months. He makes Peace with the Persians, and returns to Syria.	Philip suppos'd (not without Reason) to be a Christian. He submits to Penance under Babylas Bishop of Antioch. Origen writes to him and his Empress.	8 9	13 14	7 8
245	1 2	Philip returns to Rome, where he makes many Regulations.	The Church flourishes, and Pope Fabian sends many Bishops, and Pastors into Gaul. Tertullian turns Heresiarch, and dies soon after.	9 10	14 15	8 9
246	2 3	Philip's Son has the Tribunitian Power.	St. Cyprian converted to Christianity at Carthage. He sells his Estate, and gives it to the Poor. Origen still industrious.	10 11	15 16	9 10
247	3 4	Philip's Son made Augustus.	Origen combats against several Hereticks in Arabia. St. Cyprian made a Presbyter in Carthage.	11 12	16 XIV. Dionysius. 1	10 11
248	4 5	THE GRAND SECULAR GAMES celebrated the last Time in Rome, U. C. 1000. Philip undertakes to purge the City.	St. Cyprian made Bishop of Carthage.	12 13	1 2	11 12
249	5 6 XXX. Decius. 1	Famines and Troubles in the Empire. Decius proclaim'd Emperor. Philip is slain between June 17th and October 19th. DECIUS reigns two Years, and a Month or two. He makes his four Sons Cæsars.	Origen writes against Celsus. The Christians barbarously treated at Alexandria, in the Month of January. THE SEVENTH GENERAL PERSECUTION in the Beginning of the Reign of Decius. Many apostatize, and several punish'd for it.	13 14	2 3	12 13
250	1 2	The Goths ravage the Empire, which is attended with many other Calamities, A terrible Plague begins, which lasts ten Years.	Pope Fabian martyr'd Jan. 20th. Zabdon, Victoria, &c. martyr'd, Celerinus and Moyses imprison'd. The Persecution reaches Africk in April. St. Cyprian, Gregory Thaumaturgus, and Dionysius Alexandrinus retire. Paul of Thebais the first Hermit. Babylas of Antioch, Nestor, Pionius, Celerinus, and innumerable others are martyr'd. Origen suffers much. The Church in Africk begins to have Peace in December.	14	3 4	12 XIII. Fabius. 1
251	2 3 XXXI. Gallus. 1	Decius quits Rome in the Spring, and marches into Mæsia. Valerian nam'd Censor, October 27th: Decius defeated by the Goths, and slain in the latter End of November. GALLUS reigns one Year and 6 Months. Gallus makes Hostilian Augustus, and his Son Volusian Cæsar. He makes a dishonourable Peace with the Goths.	The Beginning of the Novatian Schism. Novatus and Novatian join. St. Cyprian returns to Carthage. The first Council of Carthage. A Council at Rome which excommunicates Novatian. Novatian usurps the Bishoprick of Rome. He is rejected by some, and follow'd by others. Alexander Bishop of Jerusalem dies Prisoner at Casarea.	XX. Cornelius. 1	4 5	1 2
252	1 2	Volusian made Augustus in the End of July. Gallus comes to Rome and causes Hostilian to be slain. Many Nations invade the Empire.	Novatian raises new Disturbances. The first Council of Antioch. The second Council of Carthage. Gallus revives the seventh Persecution. St. Cyprian is careful of his Flock, and writes several Treatises.	1 2 XXI. Lucius. 1	5 6	2 XIV. Demetrius. 1
253	2 XXXII. Valerian. 1	Famines and other Calamities in the Empire. Æmilian proclaim'd Emperor. Gallus and his Son slain at Terni in May. VALERIAN reigns almost seven Years. Æmilian slain in August. Gallienus made Augustus.	The Church enjoys Peace till the eighth Persecution. Origen dies at Tyre, aged 69. The Sect of the Originists. The third Council of Carthage. St. Cyprian writes against Fortunianus of Assur.	1 XXII. Stephen I. 1	6 7	1 2

The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Valerian.</i>	<i>Valerian</i> governs well and honourably.	<i>Papianus</i> opposes <i>St. Cyprian</i> . The fourth Council of <i>Carthage</i> , concerning <i>Basilides</i> and <i>Martial</i> . <i>St. Cyprian</i> writes about Alms. He is concern'd with the <i>Gallican</i> Bishop.	<i>Stephen</i> I.	<i>Dionysius</i> .	<i>Demetrian</i> .
254	1			1	7	2
	2			2	8	3
255	2		The fifth Council of <i>Carthage</i> concerning the Validity of Hereticks Baptism.	2	8	3
	3			3	9	4
256	3		The sixth Council of <i>Carthage</i> upon the same Subject. Pope <i>Stephen</i> rejects all their Proceedings. <i>St. Cyprian</i> writes to <i>Julianus</i> . The seventh Council of <i>Carthage</i> in September. <i>Firmilian</i> , <i>Dionysius</i> , &c. join with <i>St. Cyprian</i> .	3	9	4
	4			4	10	5
257	4	The <i>Persians</i> , <i>Scythians</i> , and other Nations invade the Empire.	THE EIGHTH GENERAL PERSECUTION begins in April, and continues 3 Years and a half. Pope <i>Stephen</i> martyr'd, August 2d. <i>St. Cyprian</i> banish'd, August 20th. <i>Dionysius Alexandrinus</i> banish'd. <i>Sabellius</i> broaches his Heresie in <i>Libya</i> .	4 XXIII. <i>Sixtus</i> II.	10	5
	5			1	11	6
258	5	<i>Valerian</i> marches with his Army to <i>Byzantium</i> , to go against the <i>Persians</i> .	The Persecution encreases. Pope <i>Sixtus</i> and his Archdeacon <i>Laurence</i> martyr'd, August 6th. Many martyr'd in <i>Africk</i> . <i>St. Cyprian</i> recall'd from Banishment, and beheaded, September 14th.	1	11	6
	6				12	7
259	6	The <i>Scythians</i> pass the <i>Danube</i> , enter <i>Asia</i> , and pillage an infinite Number of Places.	Many Martyrs suffer in <i>Africk</i> , <i>Spain</i> , <i>Libya</i> , <i>Palestine</i> , and other Parts of the Empire.	XXIV. <i>Dionysius</i> .	12	7
	7			1	13	8
260	7 XXXIII. <i>Gallienus</i> .	<i>Valerian</i> declines. <i>Valerian</i> is taken Prisoner by <i>Sapores</i> King of <i>Persia</i> . <i>GALLIENUS</i> reigns almost 8 Years after his Father's Captivity. Vast Ravages made in the Empire. <i>Posthumus</i> sets up in <i>Gaul</i> , <i>Ingenius</i> in <i>Pannonia</i> , who is slain, and succeeded by <i>Regillianus</i> .	The great Miseries and Calamities in the Empire, cause <i>Gallienus</i> to relax the Persecution in October. <i>Paulus Samosatensis</i> , the noted Bishop of <i>Antioch</i> .	1	13	8
	1			2	14	1 XV. <i>Paulus</i> .
261	1	<i>Macrianus</i> and his Sons set up in the East. Great Troubles in <i>Alexandria</i> before the Passover. <i>Piso</i> and <i>Valens</i> set up, the one in <i>Thessaly</i> , the other in <i>Achaia</i> . They are both slain. <i>Odenathus</i> is successful against the <i>Persians</i> .	The <i>Christians</i> behave themselves nobly at <i>Alexandria</i> . <i>Dionysius Alexandrinus</i> engages against <i>Sabellius</i> . This occasions the second Council of <i>Rome</i> .	2	14	1
	2			3	15	2
262	2	<i>Macrianus</i> and his Son defeated by <i>Aureolus</i> , who sets up himself, and reigns till <i>Gallienus</i> 's Death. <i>Gallienus</i> triumphs for <i>Odenathus</i> 's Advantage over the <i>Persians</i> . The <i>Goths</i> and <i>Scythians</i> ravage <i>Greece</i> and <i>Asia</i> , and pillage <i>Diana</i> 's Temple. <i>Emilian</i> sets up in <i>Aegypt</i> .	<i>Macrianus</i> persecutes the <i>Christians</i> in the East. <i>Marinus</i> martyr'd at <i>Cesarea</i> . <i>Abyrius</i> celebrated. <i>Gallienus</i> publishes a Rescript in Favour of the <i>Christians</i> , after the Death of <i>Macrianus</i> . <i>Dionysius Alexandrinus</i> confutes <i>Nepos</i> and the <i>Millenaries</i> . Many <i>Christians</i> carry'd captive by the barbarous Nations.	3	15	2
	3			4	16	3
263	3	<i>Saturninus</i> sets up in the Borders of <i>Scythia</i> . <i>Emilian</i> besieg'd in <i>Alexandria</i> , and afterwards slain. <i>Regillianus</i> slain in <i>Pannonia</i> , after three Years Reign. <i>Odenathus</i> defeats <i>Balista</i> and the <i>Persians</i> .	By Reason of the Failing of some <i>Christians</i> , <i>Gregory Thaumaturgus</i> writes his Canonical Epistle. The <i>Christians</i> suffer much in the Siege of <i>Alexandria</i> .	4	16	3
	4			5	17	4

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A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Gallienus.</i>			<i>Dionysius.</i>	<i>Dionysius.</i>	<i>Paulus.</i>
264	4	<i>Odenathus</i> having settled his Power in the East, is made <i>Augustus</i> , and join'd with <i>Gallienus</i> .	<i>Paulus Samosatani</i> shews his Errors and Vices: Which occasion the second Council of <i>Antioch</i> .	5	17	4
	5	<i>Gallienus</i> marches against <i>Posthumus</i> in Gaul, where he is wounded. <i>Victorinus</i> joins with <i>Posthumus</i> , and out reigns him.		6	XV. <i>Maximus.</i>	5
265	5	<i>Trebellian</i> sets up in <i>Asia</i> , and is slain. The <i>Isauri</i> revolt.	<i>Gregory Thaumaturgus</i> dies at <i>Neo-Cesarea</i> , after he had govern'd that Church 26 Years.	6	1	5
	6	<i>Celsus</i> sets up in <i>Africk</i> , and reigns but seven Days.		7	2	6
266	6	The <i>Goths</i> pillage <i>Asia</i> , <i>Galatia</i> and <i>Capadocia</i> , and carry away infinite Numbers of People.	Many <i>Christians</i> made captive by the <i>Goths</i> , who propagate the Faith amongst them. The <i>Franks</i> receive the Faith about the same Time.	7	2	6
	7			8	3	
267	7	<i>Odenathus</i> , after four Years Reign, is slain by <i>Maonius</i> . <i>Zenobia</i> and her Sons succeed him in the East. <i>Posthumus</i> in Gaul slain by <i>Lollianus</i> , who sets up himself. <i>Victorinus</i> and <i>Marius</i> slain. <i>Tetricus</i> succeeds in all Gaul. Vast Ravages in the Empire.	<i>Paulus Samosatani</i> encourag'd and supported by <i>Zenobia</i> .	8	3	7
	8			9	4	8
268	8	The <i>Goths</i> and <i>Heruli</i> pillage <i>Asia</i> and <i>Greece</i> . <i>Gallienus</i> slain near <i>Milan</i> on the 20th Day of <i>March</i> .		9	4	8
	XXXIV. <i>Claudius.</i>	<i>CLAUDIUS</i> reigns a little above two Years. He defeats <i>Aureolus</i> , and returns to <i>Rome</i> in Triumph.	<i>Claudius</i> is suppos'd to be somewhat severe to the <i>Christians</i> .	10	5	9
269	1			10	5	9
	2	The <i>Goths</i> , to the Number of 320000 Men, after many Ravages, are defeated by <i>Claudius</i> . <i>Zabias</i> , General to <i>Zenobia</i> , becomes Master of <i>Ægypt</i> .	<i>Porphyry</i> the Apostate <i>Christian</i> flourishes in this Reign.	11	6	10
270	2	<i>Claudius</i> marches to <i>Sirmium</i> in <i>Pannonia</i> , where he dies in the Month of <i>April</i> .	The <i>Christians</i> are favour'd by <i>Aurelian</i> . The third Council of <i>Antioch</i> , which deprives <i>Paulus Samosatani</i> , and places <i>Domnus</i> in his See. <i>St. Anthony</i> retires to the Deserts of <i>Ægypt</i> at 20 Years of Age.	11	6	10
	3	<i>AURELIAN</i> reigns five Years wanting one Month. <i>Quintillus</i> Emperor for 17 Days. <i>Aurelian</i> shews Vigour and Severity.		XXV. <i>Felix I.</i>	7	XVI. <i>Domnus.</i>
271	1			1		1
	2	The <i>Marcomanni</i> and other Nations defeated by <i>Aurelian</i> . <i>Aurelian</i> returns to <i>Rome</i> , and enlarges the City Walls.	The <i>Sibyls</i> Books search'd into. The <i>Christians</i> slighted.	2	8	2
272	2	<i>Aurelian</i> begins his March against <i>Zenobia</i> . He defeats <i>Zenobia</i> , and besieges her in the latter End of the Year.	<i>Paulus Samosatani</i> fails in his Interest.	3	9	3
273	3	<i>Zenobia</i> is taken Prisoner. <i>Longinus</i> is executed by <i>Aurelian</i> . <i>Aurelian</i> punishes <i>Palmyra</i> . He reduces <i>Firmas</i> in <i>Ægypt</i> , and causes <i>Tetricus</i> in Gaul to yield. He triumphs over all.	<i>Paulus Samosatani</i> depriv'd by <i>Aurelian</i> . <i>Aurelian</i> casts an evil Eye upon the <i>Christians</i> .	4	10	4
274	4	<i>Constantine</i> the Great born Feb. 27th. <i>Aurelian</i> builds a Temple to the Sun. He abandons <i>Dacia</i> .	THE NINTH GENERAL PERSECUTION begins in the latter End of this Year. Pope <i>Felix</i> martyr'd December 22d.	5	11	5
	5	<i>Aurelian</i> slain near <i>Byzantium</i> in the Month of <i>March</i> .	The Persecution soon stopp'd.		11	5
275	XXXVI. <i>Tacitus.</i>	An Interregnum of six Months. <i>TACITUS</i> begins his Reign September 25th, and continues 6 or 7 Months.		XXVI. <i>Eutychianus</i>	12	XVII. <i>Timus.</i>
	1			1		1